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# *The* CHRISTIAN CENTURY

*A Journal of Religion*

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## Can Religion Recapture The Campus?

By Roy Bullard Chamberlin

## Communist and Capitalist Irreligion

By H. Richard Niebuhr

## The Myth of Equal Opportunity

By John Bennett

## Larger Than a Man's Hand Germany on the Brink

*Editorials*

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# The CHRISTIAN CENTURY

October 29, 1930

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## The Office Notebook

The progress of politics onward and upward in these United States is strikingly illustrated by this item, which appeared in the insurance news columns of the Chicago Journal of Commerce one day last week: "The Great and Jovial Order of Cat's Meow, through its St. Louis court, of which George R. Schoen is the Most Wise and Powerful Meow, has thrown its strength against the proposition to be submitted to the voters of Missouri on November 4, providing for state-fund workmen's compensation insurance to be administered by three politicians."

And while we are quoting, just as an offset to the St. Louis moan we pass on this editorial from Labor, the weekly published by the railroad brotherhoods: "The Stahlhelm (steel helmet) is an anti-Semitic German organization which loathes the German republic, baits communists, and makes a business of hating Jews. The other day in Frankfurt some Stahlhelms had a street fight with some communists; the latter won, and the noble Stahlhelms ran for shelter to the nearest synagogue. Instead of pitching them out on their noses, the Jews gave the intruders sanctuary, and phoned for the riot squad. The late Joseph Fels used to say that the mission of the Jews was to practice Christianity. Maybe he was right."

Dr. S. Ralph Harlow, of Smith, being on his way to teach for a year in Athens, has had time to read a book. So he supplies us with still another quotation. The book is "We Build a Navy," and the author Lieutenant Commander H. H. Frost. On the last page the author is describing the preparations for the storming of Algiers. Thus: "A night attack was to be made in boats by 1,200 men, led by Captains Charles Gordon and O. H. Perry. Scaling ladders were constructed to storm the batteries, and cutlasses and boarding pikes brightened up on the grindstone. Unfortunately a French captain tipped off the dey as to what was to happen and he hastened to ratify the treaty with due ceremony. We can never think of this episode without sincere regret. The contemplated attack would have given the marines something to sing about!"

Yet there are those who cannot understand objections to naval officers as negotiators of disarmament treaties.

Lieutenant Commander Frost's book, by the way, was published by the United States Naval Institute at Annapolis in 1929. So it is up to date; no echo of a by-gone naval generation. It was pressed on the attention of Professor Harlow by the captain of the boat on which he was a passenger. The captain evidently considered it a good sample of the naval point of view.

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# The CHRISTIAN CENTURY

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## EDITORIAL

ALMOST overnight there has come a complete change in the attitude of governmental agencies and of a large part of the press toward unemployment. The optimistic statements that have been given wide publicity are being revised, while from

### The Growing Specter of Unemployment

the President down there is shown a new readiness to admit the facts in an exceedingly ugly situation. Mr. Hoover has constituted a special committee, composed of six cabinet members and the governor of the federal reserve board, which is expected to produce a national program for lessening unemployment. The governors of several of the important industrial states have named similar committees, and many of the principal municipalities are following suit. If organization can overcome unemployment, it will be done. But it remains to be seen whether organization can. Certainly such programs of public building and road laying as are again being tentatively discussed cannot do more than provide work for a very small fraction of the jobless. Only as the present, and salutary, recognition of the seriousness of the situation leads to serious and sustained effort in every part of the country can enough work be found to save us from a social catastrophe of the first order. And even then there will be no salvation unless the present tendency to treat the question as a political football is squelched.

### Charity and Hungry People

JUST how many are out of work is still an unanswerable question. Prof. Paul Douglass, of the University of Chicago, who has just completed what is undoubtedly the most careful study of employment in the United States ever made, estimates that there were at least 4,500,000 wage earners out of work last spring. It is generally admitted that the number of unemployed has materially increased since then. Senator LaFollette's weekly quotes Mr. William M. Stewart, director of the census, as saying that not more than forty million are employed full time, which

would put the number of idle or only partly employed in the neighborhood of nine million—a terrific figure. At any rate, there are few sections of the country in which a very little examination will not disclose a tragic amount of destitution and suffering. It is right to set up machinery for "absorbing the slack" and otherwise producing an economic situation in which such unemployment will not exist. And the theoretical arguments against charity as a method of dealing with social injustice can all be quoted. But that does not change the bitter fact that men, women and children will go hungry while ponderous committees are getting their impressive plans under way, and that whatever social justice may be owing these people the thing which they lack this minute is food and clothing. In other words, this is certainly a time for churches, and for all those who have any of the milk of human kindness in their veins and a surplus in their pockets, to jump straight into the immediate task of giving emergency help. It has become the habit of workers for a better social order to approve the motto: "Not charity but a chance." This happens to be one of those tragic periods when, for thousands, without charity there can be no chance.

### A Judicious Estimate of The Centralia Case

THE Centralia case, involving the six I. W. W.'s who were convicted of murder in the second degree for the killing of a legionnaire, has been the subject of an exhaustive investigation by the department of research and education of the Federal council of churches, in cooperation with the National Catholic welfare conference and the Central Conference of Jewish rabbis. The report exonerates neither the I. W. W.'s, who had prepared to defend their hall against a probable raid by unlawful methods which would certainly be productive of bloodshed, nor the legionnaires, who halted their parade before the hall and probably started a rush upon it before the firing started, nor the court which, in its rulings on the admission of evidence and in its treatment of witnesses, gave the accused something less than fair



treatment. "The severe treatment accorded this little group of radicals considered alongside the immunity given to those who committed crimes against them, makes a deadly parallel." The essential facts were that the community was all set to make a violent and unlawful assault upon the I. W. W.'s on Armistice day, 1919; that the police made no effort to prevent an outbreak which they had every reason to foresee; and that the intended victims of this attack exceeded their legal rights in the provisions which they made for the defense of their property. "The Centralia story is a vivid warning of his duty to the man who feels the pull of a current of mass excitement and the quickening of the pulse that heralds the surrender of reason to mob passion. Those who feel the rising tide of passion, who lend themselves to its increase, or make no effort to lessen its force, are far from guiltless of the consequences. The six I. W. W.'s are in the Walla Walla penitentiary paying the penalty for their part in a tragedy the guilt of which is by no means theirs alone. They alone were indicted; they alone have been punished." With this judicious estimate of the case, there must be a general concurrence on the part of those who have acquainted themselves with all the available facts and who are not so blinded by passion against radicals, or in favor of them, that facts no longer form the basis of their judgment. If our laws and institutions are worth defending against destructive radicals, they are worth respecting even when the legal rights of radicals are at stake or when radicals are brought to trial.

### Nationalistic Zionism Rebuffed by Britain

THE British government's new declaration of policy with reference to its mandate over Palestine has aroused keen disappointment and resentment among the Zionists, as it must necessarily have done if it was to point the way to any reasonable adjustment of the conflicting interests of the Jews and Arabs in that land which, though it may be the "ancestral home of the Jews," is the actual home of many more Arabs. The Balfour declaration, with its heartening promise of the establishment of a "national home for the Jews," is virtually scrapped, in the opinion of the Zionists. All the better if it is, for it was a mischievous and ambiguous promise, under cover of which Jewish nationalistic ambitions rose to a point that could not be realized consistently with justice to other elements of the population. The new declaration is based on a report made by Sir John Hope Simpson, and covers such matters as Jewish immigration, land settlement, and constitutional development. The further immigration of Jews under Zionist auspices seems to be definitely checked by the declaration that, in view of Arab holdings and methods of cultivation, there is no cultivable land available for new immigrants except such undeveloped land as the various Jewish agencies hold in reserve. Jewish resentment is crystalized in the prompt resignation of Dr. Weiz-

man, president of the Zionist world organization and of the recently formed Jewish agency for Palestine, from which great things had been expected in the way of coordinating and harmonizing the various Jewish points of view regarding Palestine. On the face of it, the new statement of policy leaves the way open for any amount of social and economic development for the Jews who are now in Palestine, but checks immigration and definitely closes the door to Jewish nationalistic aspirations.

### Church Federation Reports on Chicago's Crime Problem

WHEN the Chicago federation of churches appointed a committee to investigate the city's crime situation, The Christian Century expressed some doubt as to any important results which might ensue. The investigation was undertaken following the murder of Alfred J. Lingle, newspaper reporter, and bade fair to concern itself with the sensational but superficial facts that were occupying the attention of the many other investigations then launched. With the publication of the church federation's report, our skepticism as to its potency remains but our doubt as to its value vanishes. For it is evident that the federation's committee has not been content to deal with surface facts alone. It has probed to underlying conditions. And while only one Chicago newspaper thought the report of sufficient importance to print it in full, it does constitute a complete outline of the causes of Chicago's crime problem for those who want to know the truth. One of the important phases of the report, which may have had something to do with the lack of newspaper attention given to it, was the committee's naming of the gambling syndicates as the chief source of political corruption and of revenue for the city's gangs. Sound as was the information on which the committee was proceeding when it expressed this judgment, it is curious to note how little has been said about the gambling menace in the newspapers as they have called for a crime clean-up. Perhaps the fact, alleged by the church federation committee, that "there are still in close relationship with certain newspapers men generally reputed to be in control of important race track gambling syndicates" may have something to do with this reticence.

### An Unfortunate Essay Into Church History

THE PRESIDENT'S foot slipped when he permitted himself to sign and send to the American Lutherans a greeting, apropos of the 400th anniversary of the Augsburg confession, in which he congratulated them upon the fact that from Luther came the principles from which was developed our American idea of the separation of church and state. Probably Mr. Hoover did not personally write it. Certainly he did not send it with any idea of offending the Catholics. The criticism of the greeting by Father Burke brought from the President a prompt dis-



avowal of any such intention. He must realize, as well as anyone can, that, as President of a country which contains among its population something like twenty million Catholics, it is not for him to make pronouncement upon what must necessarily be a controversial question involving a sensitive point in the realm of religion. Father Burke's protest was, we think, justified. From the point of view of American Catholics, it cannot but be distasteful to have the President ascribe to their arch-enemy the merit of having originated one of the most important features of our constitution. Mr. Hoover has a right to believe it, but he ought not to have offended the Catholics by officially saying it. But if the protest was justified, further dwelling on the subject after the President's disclaimer would be wholly unjustified, and could be interpreted as nothing else than an effort to make political medicine for a sectarian purpose—a thing that the President was certainly not trying to do. As to the historical accuracy of the President's statement, that is another matter. Luther himself certainly did not encourage the separation of the church from the state. Nevertheless, a sound argument might be constructed to prove that the ultimate separation of the two was the logical outgrowth of the Protestant principle. Certainly American Protestants generally are now completely and unreservedly committed to the separation of church and state, not as a temporary expedient because the country is not predominantly Lutheran, or Presbyterian, or Baptist, or whatnot, but because they believe that no church, not even their own, ought to be either a department of the government or a dictator to the government. Can Catholics say as much?

### The End of One Who Lingered Superfluous on the Stage

THE best hated man in the western hemisphere thirty years ago was General Valeriano Weyler, commander of the Spanish forces in Cuba, who died a few days ago at the age of 92. Spanish misrule had long made that island a scene of perpetual insurrection. In 1896 General Weyler took over the task of subduing the insurgents. Trained in the old school of military brutality, and inheriting the traditions of the conquistadores whose ruthlessness had won for Spain a new world empire in the 16th century, he applied the only method he knew—pitiless rigor directed against the entire population. Submission or death, was the motto. His policy of herding thousands into concentration camps and shooting down those who attempted to escape from the miseries of this confinement had already stirred America to white-hot indignation before the incident of the Maine gave the signal for the outbreak of war. Execrations of "Butcher" Weyler were mingled with acclamations to the virtues of the suffering Cuban patriots. Weyler's only reply was, in substance, the one later made by General Crozier to those who criticized his views upon the necessary brutality of

war: If you are going to have a war, you must have everything that goes with it. There is no such thing as a nice war. You can't put out the fire of rebellion by spraying the rebels with rose-water. So we fought the war that Weyler made for us, and awoke to find ourselves a world power, and Cuba got her freedom—more or less—and has lived unhappily ever after, but not so unhappily as under the Spanish regime, and Weyler went home to compensatory honors. In his old age he fell out with the Spanish dictator, Primo de Rivera, and went into rather inglorious retirement, in which he reflected that the ingratitude of kings and dictators is no less than that of republics and that the honors which he had bought by the effusion of so much of other people's blood were not worth even what they had cost him, to say nothing of what they had cost the others. He requested to be buried without ceremony or public recognition.

### Is American Psychology Decadent?

A LONG with a good deal of rather cheap and airy contempt for much recent work in psychology and the social sciences which he probably does not understand, Mr. Benjamin Stolberg, in a recent issue of the Nation, makes some pertinent comments on "The Degradation of American Psychology." The total drift of it is that practically everything that has been done in the application of laboratory methods to psychology, in the measurement of intelligence, in the development of new educational methods, in case studies of social situations, and in the application of psychology to practical affairs, is so much junk. All of which, taken in the large, is nonsense. To say that "all the 'teachers' college has done so far is to complicate vastly the simple stupidity of the old public-school system" is to sacrifice truth to epigram. Yet unquestionably many follies are being committed in the sacred name of social and psychological science, and some extraordinarily naive assumptions are being built into the structure of the social sciences with an assurance not justified by any evidence of their truth. That the speed of one's muscular reactions or the promptness with which one responds to simple standardized tests affords a basis for rating the qualities of the total personality; that character can be produced by re-conditioning the reflexes; that measuring the speed with which adults learn to control such a reflex as winking when a sudden sound is produced near the eye is the key to understanding the "adult learning process" in general; that the cash value of any individual to society can be estimated on the basis of the superiority of his sensory and muscular responses—these are unscientific assumptions, which are rendered no more convincing by any amount of technical skill and industry devoted to working out tables and graphs based upon them. Worst of all is that application of psychology to the production of standardized "successful" individuals the proof of whose success shall be their ability to get ahead of other in-

dividuals in a society in which prosperity is the goal of all desire. Perhaps, in a pragmatic age, the marketing of psychological gold-bricks will cease only when it becomes unprofitable to manufacture and sell them.

## Larger Than a Man's Hand

FOR some time it has been clear that the foreign missionary enterprise was approaching a fork in its road. The route chosen by the pioneers of a century or a century and a half ago has led to glorious fields of accomplishment. But the goal of a world society brought under the sway of the spirit of Christ is still a long distance ahead, and to reach it there must be venture along a new path and in a new direction. For at least ten years the principal missionary societies of the Protestant world have found it increasingly hard to satisfy their supporters with a program inherited, in its essential features, from the past, while at the same time they have been haunted with a sense of impending major change.

Without attempting to go into any detailed analysis of the missionary enterprise it can be said that many of the fundamental ideas which underlay its inception, and which gave it strength during decades of important international service, have been outgrown. The enterprise, for example, grew up during a period when men believed in the importance of a denominationalized church, with each separate part ordained of God for the preservation and propagation of some important segment of divine truth elsewhere overlooked or minimized. In such a day, a denominationalized missionary enterprise was inevitable, and so we have the spectacle of multitudes of mission boards, involving an aggregate administrative overhead of immense proportions, and reproducing on mission fields a Christian community likewise divided.

Again, the modern missionary movement got under way in a period when, in the thinking of most western church members, the world was divided between "Christian" and "heathen" nations. The standard missionary hymns still perpetuate that idea. It thereupon became the duty of the "Christian" nations to send their sons and daughters to uplift the "heathen" nations. There was a noble quality of self-abnegation in this "burying oneself" in "the dark places of the earth" which made the missionary the most dramatic, and at the same time the most sanctified, figure in the church, while it conferred upon those who contributed to his support greater virtue than was to be extracted from any other deed.

Or again, the establishment of Christianity in mission lands soon came to be looked on as a project no different from the establishment of institutionalized religion throughout the west. The characteristic missionary appeal rang the changes on the idea that, by the planting of this institution here and the building

of that plant there, great sectors of "heathen" territory might be colonized for the kingdom of Christ. Missionary devotion thereupon expressed itself in the establishment of vast, westernized institutions, requiring western—because supposedly expert, from the standpoint of familiarity with such institutions—staffs, western financial control, and, in cases of emergency, western military protection.

It is safe to say that not one of these three ideas is accepted today in the more liberal churches. The enlightenment of recent years has made us ashamed of our divisions; ashamed of our past complacencies and condescensions; and more than doubtful of the wisdom of many of our institutions. Yet the implications for the missionary enterprise as a whole have been—as is always the case—slow in penetrating to the understanding of those engaged in the enterprise, as well as to that of thousands of their supporters. Latterly, however, these implications have begun to be widely appreciated. The result has been an increasing crisis, both in the securing of funds and in the enlistment of adequate staff reinforcements, which has greatly embarrassed and agitated the mission boards.

To a considerable portion of mission board personnel and to many missionaries, recent discussions of the changing conditions and basis of the Christian enterprise overseas have seemed purely destructive in purpose, and therefore mischievous. Without denying the reality and revolutionary implications of the changes which have come in such countries as China, India, Turkey and South Africa, these servants of the missionary enterprise have protested against any public discussion of the situation which might suggest any inadequacy on the part of the going missionary concern, and thus might further reduce its financial support. This was natural. In every transitional period, it must always seem to many of those whose view of the future is necessarily clouded that the persons and forces which are attempting to secure freedom from the outworn past are irresponsible destroyers. The *Christian Century* has not especially enjoyed the criticism of this nature which mission executives and some missionaries have heaped upon it recently. "The situation is bad enough, and we are at our wits end as to how to deal with it," these friends have said. "But how will your delineation of its difficulties help? If you can't say that the enterprise is in good shape, why say anything?"

But ground clearing is generally the first step in reconstruction. And we have been sure that the pressure of the facts would force the emergence of some better way of carrying on international Christian work. Today a better way is beginning to appear. By this it is not meant that a fully-rounded enterprise or program, complete in its details, has emerged to take the place of the denominational missionary program—or parts of that program. The thing to be reported is not an accomplishment, but a promise. Rejoicing is justified, however, because it is a promise with vigorous signs of life in it.



After five years of discussion a distinguished group of Christian ministers and laymen have formed what they call the Association for Christian Cooperation. Mr. Charles J. Ewald, for years the moving spirit behind Y. M. C. A. work in Latin America, has probably contributed more to the launching of the organization than any other person. Dr. Rufus M. Jones is its president and Dr. Mary E. Woolley, vice-president. A glance over the list of directors reads like a roll-call of the thinking pastors, teachers and laity of America.

It is a little difficult to write about this new association because its members are concerned that it shall not seek publicity. There is nothing secret in what it is doing, or preparing to do, but its members are determined to keep it clear of the machinery of organization and publicity which characterize so many movements. They are fearful lest even an announcement of its existence shall be taken as a bid for members and support. Members are, in point of fact, flocking into the new organization, and generous laymen are providing it with ample support. But these things are happening because of the compelling idea which the association represents, and not as a result of artificial promotion.

Putting its purposes in simple form, this association describes itself as consisting of a group of people who "desire to enter into fellowship through service with earnest groups of leaders of thought in various countries who, availing themselves of the marked awakening of religious interest among the educated classes, are endeavoring to make a fresh approach to the life and problems of their peoples, with a view to making their culture more vitally Christian." To do this, the association proposes to cut loose from all denominational devices and to use such resources as it can command to encourage an exchange of spiritual thought and leadership between this and other countries, at the same time giving help, from time to time, to specific religious enterprises overseas. These enterprises will be, by preference, of an experimental nature. They will be enterprises which are proposed, or have already been launched, by the nationals of other countries. Aid will be given to them only for limited periods. There will be no hint, either during the period when aid is being extended or later, of administrative guidance or control from this country.

If the reader will contrast the ideas which underlie such an enterprise as this—only the barest suggestion of its program being here given—with the ruling ideas of the traditional missionary movement mentioned in our opening paragraphs, he will see how fundamentally different an enterprise this is. Discussion groups of concerned Christians—the only provision for local organization—to be formed wherever members are gathered, constitute a complete transcendence of the old denominational corrals. The insistence on exchange or sharing of experience wipes out all of the old condescension. The plans for giving financial aid are proof against any attempt at the imposition of western institutionalism.

The germ—and we believe far more than the germ—of an international Christian enterprise adapted to the conditions and needs of the present is here. Here is a way by which individuals and churches may make their contributions to the building of a new world order, and do it without imposing on other peoples the traditional and institutional handicaps which every thinking Christian knows they would be better off without. Here is, in other words, a common Christian world enterprise, which can come to the aid of spiritually concerned persons in other lands without subjecting them to conditions which hamper them in their relations with their fellow-countrymen and sap their own independence and reliance of spirit. This departure has vitality in it. And, despite the cautions against propaganda which its present members voice, there is no reason why it should not be stated that others who may be interested in this development can find out more about it from the Association for Christian Cooperation, 50 West Broad street, Columbus, Ohio. If that be propaganda, we refuse to be ashamed of it.

## Germany on the Brink

WHILE the Bruening cabinet has weathered its first storm and now has a respite until December, which it may be able to use to strengthen its position, the situation in Germany remains very grave and nothing short of a miracle can save parliamentary government and republicanism there. The tax laws which the government will attempt to put through in December are essentially the same which led to the dissolution of the last reichstag and the consequent victory of fascism and communism in the election of September. The parliamentary parties will have the same difficulty in agreeing upon a program and meanwhile the rise of fascism has magnified their problem by lowering their prestige and by restricting the possibility of gaining a majority without one or the other of the parliamentary parties cooperating.

In order to save Germany from the perils of fascism and communism, her republican parties are practically forced to unite upon a tax program. Heretofore it has always been possible to maneuver in such a manner that a law which would not meet the approval of one of the middle parties would have the support of the socialists, while a law not acceptable to the socialists might still slip by with the help of all the moderate bourgeois parties. That kind of manipulation is a thing of the past. The fascists and the communists have grown so strong that the parliamentary parties, whether middle class or socialist, must reach a full agreement including all parties, or run the danger of another general election during the coming winter, an election in which fascism and communism, profiting once more by the economic depression in which Germany languishes, will give parliamentary government its fatal blow.



The cause of the ever-increasing rift between Germany's middle parties at the very moment when their cooperation is so urgent is the serious economic depression. Unemployment in Germany, which economists fear may reach five million men this winter, has created a large treasury deficit and threatens a still larger one. To avoid insolvency, heroic measures are necessary. The purpose of the Bruening government to cut salaries from 6 per cent to 20 per cent among the higher officials meets general approval, because government officials, with their fixed salaries, have profited by the general deflation. But the other items in the government's budget are less acceptable to all parties. In order to appease the socialists the government has eliminated the proposed head tax, so odious to the socialists because it would impose equal taxes upon rich and poor, and therefore fall with vastly more weight upon the poor. But it has substituted another feature even less acceptable to the workers of Germany. It has withdrawn government subsidies from the unemployment budget and increased the contribution of industry and workers to 6 per cent of the wage bill. In other words, it places practically the entire burden of unemployment upon the workers just at a time when wage cuts are general and standards of living among workers are reaching new low levels.

This illiberal policy of the Bruening government is dictated by the industrialists, who insist that world markets cannot be recaptured if tax burdens are not lifted and wages reduced. In other words, the worker is asked to bear quite alone the additional burdens which come out of the reparations situation. The justification for this policy has a certain economic plausibility, but it is quite inhuman, judged by moral standards. The policy justifies itself economically because the annual reparations, whether paid in cash or out of additional loans, have a tendency to make money dear in Germany. The industrialist argues that, since he must pay from 9 to 12 per cent for his money, he cannot compete in the world market unless the worker equalizes the difference and accepts not only a lower wage but the whole responsibility for relieving unemployment.

When parliament meets in December, the real decision in regard to the Bruening program rests with the socialist party. It is a decision pregnant with world possibilities and one which will try the souls of the bravest men. If the labor party decides to vote against the government program it will confront Germany with another election. In such an eventuality, every indication points to fresh victories for the fascists. This is the party of small farmers and tradespeople who are being pressed to the wall and who express their desperation by joining a party which has no real program but whose violent opposition to all international covenants from the treaty of Versailles to the Young plan permits the harassed little people to gain some emotional satisfaction. They may feel at least that their vote is a protest against what they regard as the hypocrisy of the allied world.

If the socialists elect not to play into the hands of fascists and accept Bruening's distasteful tax program for the sake of preserving republican institutions in Germany they run the risk of having their hitherto loyal ranks decimated by the communists, who carried Berlin in the last election and who will argue rather convincingly in the next election that the net effect of socialist policy has been to make the German worker the "slave of international capitalism."

Nothing can save German socialists from this difficult choice, and nothing can save Germany and its republican institutions but an immediate revision of the whole reparations issue. There are many voices in Europe in favor of such a course. But America holds the key to the situation because a considerable proportion of the tribute pressed out of Germany is cleverly channeled to America in payment of the allied debts. Though we have already cut these debts in half in the case of France, and have settled with Italy for 25 cents on the dollar, nothing is clearer than that both reparations and debts must be taken up together in a comprehensive settlement. So far, it must not be forgotten, the United States has had no official share in reparations conferences. Though each of the temporary settlements bears the name of an American, neither Mr. Dawes nor Mr. Young represented the American government. And America has consistently refused to allow the debts to be considered in relation to reparations.

It is time for this technical distinction to be dropped and for us to adopt a policy of imaginative realism. We will be aided in such a course by the financial depression we are now experiencing in the United States which reveals to us in terms that everyone can understand how closely interwoven with world conditions our own economic wellbeing is. The fiction that the interallied debts can be dissociated from the German reparations cannot be sustained when most of the nations—France, the chief beneficiary both of America's liberal debt settlement and of Germany's reparations payments, being the only exception—are suffering hard times together.

Should America not help in time, Germany will almost certainly be delivered into the hands of the fascists or the communists. The former have a less reasoned policy but a better chance of success because the middle class which supports fascism is still more powerful than the working classes, and the nationalism involved in fascism offers more emotional satisfaction to a people who feel themselves outraged as a nation than the internationalism of communism. Whichever peril overcomes parliamentarianism and republicanism in Germany, the result will be most unfortunate for both Germany and Europe.

What will make the catastrophe additionally difficult to bear will be all the moralizing about the faithlessness of the German people which their traditional enemies are bound to unloose against them. And the moralizing will probably be done mostly by the people whose very lack of imagination helped to make such a dire course of events as here prophesied inevitable.

One shudders in anticipation as one thinks of the hypocrisy which future developments in Germany may unloose, and prays that the impossible may yet become possible and the sound but unimaginative conscience of America may yet be touched.

## Kindred-in-Law

A Parable of Safed the Sage

THE HUSBAND of the daughter of Keturah came home from his day in the Office, and brought with him an Heavy Package. And he unwrapped it, and took out Two Large Books. And he began to clear a space in the Very Middle of the Bookcase where he might place them.

And the Daughter of Keturah inquired of him, saying, What are those Volumes which thou art disarranging the Bookshelves to provide space for?

And he said, These are Two Volumes of Genealogy, and they tell the Generations of My Family, I think from Adam. And they are High Priced, and I paid a Large Sum for them. And there are to be Two More Volumes and I have subscribed for them also, and when they come they shall have room beside these, in the Very Middle of the Case.

And the Daughter of Keturah said, I did not know that any family ran to Four Great Volumes of Genealogy.

And he said, Some misguided distant Cousin of mine hath wasted his life in compiling this Useless Junk and he will never get his money back, but he is Happy in Having Completed a Vast Undertaking.

And she said, Those are Fine-Looking Volumes so far as the Outside is Concerned.

And he said, The outside is all that I expect ever to see. I do not intend that I shall ever open the Books. But I have heard so much about thy Family, I am in for Revenge. I had as many Ancestors as thou, and these Four Volumes shall be the proof of it. And I have no doubt that as many of my Ancestors were hung as there were of thine. Henceforth we shall divide the glory. And when people talk of thy family, I shall make a Modest Gesture toward these Four Volumes, and it shall be for Pride and Renown on my side of the Family Escutcheon.

And the Daughter of Keturah said, I am myself impressed with these Volumes. I know not what they contain, but it should be Evident that these Two Volumes and Two more could not be written about the Family of other than a Very Desirable Husband.

And he said, I am succeeding in that which I undertook. But nothing shall tempt me to read those dull Books. It is enough for me that they tell of the Glories of thy husband's family, and that I sit no longer silent when there is discourse of thine.

And The Daughter of Keturah said, I think that it is more the outside of Books than the Inside that doth impress people. And it is the external and visible things of life that evoke Admiration and Appreciation. And I am glad of these Two Volumes and of those that are to come. But I did not require these in order to know that I have a Very Satisfactory Husband.

And I am glad that she thinketh so, and I agree with her.

## VERSE

### *I Hear God's Laughter*

I HEAR God's laughter in the rippling brook  
That rounds each jagged stone. And trembling  
dew

Has proudly learned to wear the lifted look  
Of clouds, yet bathes all things with life anew  
Which thirst for rain. With quivering lips, jade  
grass

Or blossom drink; their flowering the speech  
Of dust made visible, a song to pass  
From silences of earth to heaven's reach.

O lavish gift of water in a stream,  
Cool crystal dew, clean snow or fragrant rain,  
Know this! You keep alive God's whispered dream  
Of faith down meadow-path, up hillside lane,  
And help my proud parched spirit understand  
A love that bids dark clouds refresh the land.

H. RAYNESFORD MULDER.

### *Some Day*

SOME day I shall be going back again  
And stand knee deep in grass and clover.  
I shall watch the last light pale and wane  
While a great gray wind blows over.

The dark will thread her fingers in the trees  
And weave a mantle for the day descending.  
A fragile moon will light the sky's black seas,  
And I shall taste the quiet of this ending.

DORIS KIRKPATRICK.

### *The Hour Glass*

MY HOUR glass is nearly run,  
My days and deeds will quickly pass;  
And yet my life has just begun,  
For death will but invert the glass.

ALEXANDER CAIRNS.

# The Irreligion of Communist and Capitalist

By H. Richard Niebuhr

COMMUNIST animosity to religion in general and to Christianity in particular has been regarded by the Christian churches and peoples of the world as one of the most revealing and condemnable elements in the communist movement. The association of Christianity and capitalism, on the other hand, has been looked upon by communism as one of the most characteristic and disreputable features of a class-governed world. If to the capitalist and Christian the campaign against religion is indicative of communist brutality, the alliance of faith and profit-seeking reveals capitalist and ecclesiastical hypocrisy to the Marxian.

Aside from the exaggerations of propaganda there is no small measure of truth in both judgments. It is a patent fact that since the French revolution, and especially since Marx and Engels, the attitude of the radical proletarian movement has been permanently anti-religious and that, where communism is in power, it seeks to eradicate Christianity along with other survivals of a pre-revolutionary civilization. No less obvious is the conservative and often reactionary part which the dominant Christian institutions have played in the history of western civilization since the days of Charlemagne; and it is notorious that today a majority of the Christian churches are enlisted on the side of social conservatism.

## *Fundamentally Similar Attitudes*

Yet there is an important point which communists and capitalists as well as Christians overlook in their mutual recriminations. It is the fundamental similarity between the attitudes toward religion of both communist and capitalist civilizations, a similarity which is really due to the capitalist parentage of the bolshevist philosophy of life. From the point of view of a handicraft or agricultural economy, communism and capitalism are simply variants of the same economic scheme; from the point of view of ancient and medieval philosophy they are almost identical.

It is to be noted in the first place that communism undertakes the transformation of the religious attitudes of the people for precisely the same reasons that capitalism needed to wait for its development until a religious reformation had taken place in its civilization. Historians of economic life have pointed out that modern economy is unable to work with the "natural man." Natural man, or at least man as he has been conditioned by ages of agricultural employment, is unfitted for modern industrial economy. His laziness, his lack of punctuality and accuracy and his love of traditional processes unfit him for the tempo of an industrial civilization.

If capitalist economy was to succeed both the

worker and the consumer, or rather men as both workers and consumers, needed to be remade. As workers they needed to be "educated" to develop greater wants so that they would continue to work even after their modest needs for food, clothing and shelter had been met; they needed to be weaned from their attachment to traditional methods of production so that they would be willing to learn and relearn new and more profitable methods of manufacture; they needed also to be torn out of the old, stately, unpunctual and easy-going rhythm of the seasons, the inexact, rule of thumb adjustments of agriculture, in order that they might be fitted into the nervous, clock-like, mechanical rhythm of industry and into the accurate, precise adjustments of machine production.

## *Capitalism Remakes Men*

It was equally necessary for the success of the new economy that men be reconditioned in their habits as consumers, so that their love for the old customary articles and the modesty of their desires might be replaced by interest in novelties and by a desire for the immense quantities and the new qualities introduced or produced by the new methods. Such a revolution in human nature, such a break with the habits and attitudes of centuries, was accomplished gratuitously for early capitalism by the Reformation and the Renaissance; for the later capitalism by revival and revolution. The part which religion played in accomplishing this revolution in human nature was probably more significant than its rôle in producing entrepreneurs, according to the well-known theory of Weber and Tawney. At all events, capitalism was the heir of the religious reformation in one respect as much as in the other.

Russia, however, enjoyed no religious transformation. Its Christianity, like its economy, remained medieval down to the 20th century. If its economic revolution—not so much as a communist as an industrial revolution, which it is—was to succeed, a reformation of the tradition-loving, easy-going agricultural laborers was required, just as had been the case in capitalism. Nothing but a religious reformation would suffice inasmuch as custom had been molded and guarded by faith, and habit was intertwined with the fundamental religious attitudes of life.

## *Communism as Revival*

Since the reformation in this instance had not been carried under religious auspices it needed to be introduced under the only authority available, which was anti-religious. Yet as Schulze-Gaevernitz, a German economist, puts it, "The battle of the soviet government against traditional religion is significant above all as a battle against the traditionalism of the



peasantry. The world historic mission of the Russian revolution does not lie in the dictatorship of a minority nor in the communist experiment but in the reploting of the psychical soil." Regarded from this point of view communism and capitalism have, in their inception, the same interest in the breaking up of old religious attitudes, if not in the formation of new ones.

There is a second and more important similarity between communism and capitalism in their relation to religion. Both are fundamentally secular, this-worldly and irreligious in their outlook. In this communism is really the child of capitalism, which is the real parent of the secular spirit of modern life. The secularism of contemporary civilization lies in its hedonism, in its conception of the end of life as enjoyment, in its temporalism, that is to say its assumption that all enjoyment must be gained in this world, and in its humanism, its belief that the conditions of life and life itself are subject to human control. Its first proposition implies the denial of all transcendental values; its second the denial of immortality; its third the denial of God.

#### *Secularism the Child of Desire*

This secularism of western civilization is sometimes traced to science because of the latter's predilection for the tangible and measurable phenomena of nature. But secularism is not so much an attitude of mind as of desire, and science has been far less effective in influencing human attitudes than industry has been. When modern men speak of science they usually mean applied science, invention rather than discovery, technique rather than ideas, Edison rather than Einstein.

Secularism is both prerequisite to and consequence of capitalist production; it is also the prerequisite of communism and whether as capitalist or as communist secularism it is the real enemy of religion in the modern world. It is a prerequisite of capitalist economy because this economy requires a dominant interest in the consumption of goods in its sphere of influence and a dominant interest in profit on the part of the promoters of its enterprise. Individuals engaged in the vast institution of modern economic life may follow other aims for themselves but the purpose of their economic activity remains profit. The basis of capitalism is the economic man.

#### *Fostered by Capitalism*

Secularism is the result of capitalism inasmuch as the economic enterprise has become the great educational institution which moulds the modern outlook upon life. Its influence is the more powerful because it changes attitudes not so much by what it preaches as by what it takes for granted. When all success is measured in terms of economic gain, when all the world is a show-window and an advertisement, when children are conditioned from their earliest years to want things, when the conscious, continuous effort of the most active elements in civilization is directed toward the increase of wants among men, then secu-

larism is inevitable. Modern civilization is the most discontented of all cultures because it must depend for its vitality upon the increase of discontent. By exalting physical, temporal and individual values into the primary place capitalism results in the decline of faith and the exaltation of secular ethics, secular psychology and secular politics, all of which rest upon secular economics.

#### *Communism's Secularism*

Communism has done no more than to accept this secularism which capitalism has developed as it has accepted the machines and factories of the capitalist world. It professes openly what it has learned in secret, that the chief end of man is the enjoyment of physical satisfactions before death overtakes him and that men must look to themselves alone for the satisfaction of their needs. Communism is as naive in assuming that the ideology of materialist philosophy explains its irreligion as capitalism is ignorant in failing to see its fundamental disagreement with the religion it sometimes professes to cherish.

There is a third point in which communism agrees with capitalism in the rejection of Christianity. The ethics of love is as foreign to the one as to the other and it is not too much to claim that the younger system of industrial civilization learned its cynicism, its reliance upon force and its doctrine of the class conflict from the example of the elder. In all these things communism boldly, brutally but honestly proclaims the principles which capitalism followed but did not profess. Hence the communist has the advantage of possessing a good conscience; his principles have been made to agree with his practice, while capitalist civilization remains a divided self, haunted by the sense of its hypocrisy.

#### *Homeless Christianity*

For Christianity the alliance with the capitalist civilization remains as fraught with danger as does the open warfare of the communist revolution. It is as homeless in the two spheres of the modern world as it was in the Roman empire which persecuted it and in the medieval feudalism which patronized it. If anything, it is more an alien in the modern world than it was in these cultures which at least retained some sense of transcendent goals, some contact with the spiritual environment, some modesty in their estimate of human sufficiency and some recollection of the ancient truth that discipline rather than satisfaction is the source of joy.

The time seems to be coming when Christianity will realize this homelessness to a poignant degree. Then it will break the ties which bind it to the optimistic secularism of capitalist civilization even as communism broke the ties which attached it to faith in the old utopian days. Then also the great temptation of faith will return—the temptation to find a resting place for its homelessness in some heaven of anticipated attainment where it can "let the rest of the world go by!"

# The Myth of Equal Opportunity

By John Bennett

THE idea of equal opportunity represents a very high social ideal. Ironically enough, it is being used in America today to soothe the people into a false complacency and to arouse their opposition to every serious attempt to realize that ideal. Probably our most popular social philosophers are Hoover, Coolidge and Ford. All three make this use of the idea of equal opportunity and the people seem to believe them.

The most striking example of this tendency is Mr. Hoover's Kings Mountain speech on October 7. He says here what he has said before and almost in the same words, especially in his speech accepting the republican nomination in 1928. He insists that the unique feature of American society is equal opportunity for all. This grows naturally out of the social philosophy on which our social system rests. Socialism and all other forms of social organization he rules out as inconsistent in principle with this American ideal of equal opportunity which is so largely realized. He says:

From experience in many lands I have sometimes compared some of the systems of social organization with a race. In the American system, through free and universal education, we train the runners, we strive to give to them an equal start, our government is the umpire of its fairness. The winner is he who shows the most conscientious training, the greatest ability, the strongest character. Socialism, or its violent brother, bolshevism, would compel all the runners to end the race equally; it would hold the swiftest to the speed of the most backward.

Since he used the same figure in his acceptance speech we may conclude that we have here quite clearly one of his favorite ideas.

## *A Fallacy Somewhere*

On reading this speech it is hard not to think that there is a fallacy somewhere. The description of America seems too good to be true. And yet, here is Mr. Hoover, who has risen to the top because of his own qualities, himself a living embodiment of this idea of equal opportunity. Perhaps there is something in what he says. There is a real fallacy, however, in Mr. Hoover's argument. That fallacy is the confusion of two forms of equal opportunity, a confusion which, if undetected, gives a degree of plausibility to what he says. The purpose of this article is to explain this fallacy.

The first form of equal opportunity is the opportunity of the strong man, whatever his origin, to rise to the top. It is obvious that men do this in America more than in any other country. Education is easier to obtain, at least the kind that does train men for success. The lines between classes are not hard and fast. Ability, initiative, and energy, are more important than wealth or social position. So far Mr. Hoover is right.

One suspects that he is so much influenced by the

fact of his own success that even in regard to this form of equal opportunity he overlooks some of the facts on the other side. He overlooks the fact that ability, initiative, and energy depend upon a degree of physical and mental health, and that slums and mining villages are not as favorable for these conditions as suburbs and farms. Too often children are stunted and dulled by poverty in the early formative years. They do not have equal opportunity to develop the very qualities which make for success in the American race for wealth and power. A case might be made out that if poverty dulls, too much wealth enervates, so that if it is real success we are thinking of and not comfort or the appearance of success, both those who come from the top and those who come from the bottom of society are handicapped.

Also, Mr. Hoover overlooks the fact that the children of the successful—if they are not enervated—have a head start. It is easier for them to get training and to get the right job. It helps even to be a fraternity brother of the children of the successful. Sons are promoted over the heads of employees of equal or greater ability and much longer experience, but who are not of the capitalist blood—the form that nepotism takes in modern society. These facts are as obvious as the fact that Mr. Hoover rose to the top because of his own capacity. But in spite of them let us grant that America has more of this first kind of equal opportunity than most countries.

## *Another Form of Equal Opportunity*

What about those who do not win in the race? Here we come to the second form of equal opportunity, and it is in this that we find the real standard by which to judge a society. It is the equal opportunity of all men who are willing to do honest work, whether they win Mr. Hoover's race or not, to have the necessary means for a decent human life, to have security in the face of old age, sickness, and unemployment, to be able to give their children a good start in life with health and education (conditions for the first kind of equal opportunity). Only a few can win Mr. Hoover's race at best. Most men will have to be workers on the same level. Their jobs, in comparison with those of the winners, will be obscure and dull and poorly paid. Equal opportunities for them to have the economic conditions of the good life—that is the test of the value of individualism and socialism.

Do we have this second form of equal opportunity in America? Perhaps we have equal opportunity to be unemployed. We certainly do not have equal opportunity to be employed—or else why are there from four to seven million unemployed in this country today? The implication of Mr. Hoover's philosophy is that it is their fault, but he knows that it isn't. Unemployment means poverty, dull idleness, terrible



anxiety for millions of people. It means that children are handicapped at the start and do not have the first kind of equal opportunity. The fact of unemployment is proof enough that this more important form of equal opportunity does not exist in America today. What do Mr. Hoover and the other apologists for the status quo intend to do about it? Up to the present their philosophy of individualism has seemed bankrupt at this point.

### *Classes of the Handicapped*

It isn't only the unemployed who have little share in this equal opportunity. Think of the millions of men and women and children who, afraid of being unemployed, work for low wages and long hours in non-union shops where they can hardly call their souls their own. They may be better off than the unemployed, but their opportunity to win for themselves or their families the conditions for the good life is small compared, for example, with that of the readers of *The Christian Century*.

One might go on and mention other groups and just raise the question about them. Is there equal opportunity of the second kind for the colored race? Does it have an equal chance with the white race economically, socially, culturally, or legally in any part of the country, and especially in that part in which Mr. Hoover made his speech? Does labor have an equal opportunity with capital in those states where the judges and the police are on the side of capital? Does the Catholic have equal opportunity to hold responsible positions in all parts of the country? Does the foreigner have equal opportunity? His best chance often is to become a ward of political organizations such as Tammany, which are not unjustly despised by good citizens. What about the Jew in the American college or suburb? Was there equal opportunity before the courts for Fall and Mooney, for Thaw and Vanzetti, for the communists and the "fascists" in Gastonia?

No, the difficulty is that there is just enough truth in the claim that America has the first form of equal opportunity to disguise from most of us the fact that our society is, to so large an extent, a denial of the second and more important form of equal opportunity.

### *Misrepresenting Socialism*

Mr. Hoover uses the assumption that we already have equal opportunity to go on to refute the claims of every other social program, and especially the program of socialism. His criticism of socialism is not that it might not work but that it is wrong in principle. In his acceptance speech in 1928 he said: "This ideal of individualism based upon equal opportunity to every citizen is the negation of socialism." The explanation of this is to be found in his figure of the race which he used on that occasion also.

Mr. Hoover misrepresents socialism in two ways. He assumes, first of all, that socialism involves an equal financial reward for every man. One wonders if he is familiar with the literature of British so-

cialism, whether he has read Tawney or the Webbs or Laski or whether he had time to talk with Ramsay MacDonald about socialism on the log at Rappidan. His attack on socialism resembles the attacks on Christianity which come from those who know it only through a fundamentalist background. Perhaps he is influenced by Shaw's "Intelligent Woman's Guide" which does stress equality of income. Neither the main trend of socialist thought in England nor that in America, as represented by Thomas and Laidler, aims at equal rewards for all.

A more fundamental mistake is the second assumption that the goal of the race and financial rewards are the same. Suppose that the socialists did provide for equal rewards—and they certainly would limit them—there would still be great differences in the goals which men would reach. The leveling down of income would not mean the leveling down of achievement except on the cynical assumption, which is the assumption of capitalism, to be sure, that even after their economic needs are satisfied men will work only for profit. Even if Mr. Shaw were to get the same income as everyone else in England he would still be the only person to have the satisfaction of having written "St. Joan." Mr. Hoover himself, since he entered public life more than fourteen years ago, is an example of how men will work for other motives than the desire for profit. Equal income does not mean equal satisfaction, achievement or power.

### *Individualism Defeats Itself*

It would be nearer the truth to say that socialism alone, or something like it under another name for American consumption, is the only social program which will guarantee real equal opportunity for all. What starts out as individualism defeats itself as soon as individuals in the exercise of their opportunities gain wealth and power. The strong intrench themselves and bequeath to their children an unfair advantage. Political equality has a fine sound but it does not seriously affect life so long as it is accompanied by economic dependence. On the other hand, socialism by its very nature intends to provide both forms of equal opportunity. There would be ample opportunity for the able and the useful to rise above the crowd and win Mr. Hoover's race, but no one would remain above it in virtue of mere ownership of property. If socialism did not bring about equal opportunity not only for the strong but for all the people who need at least the economic basis of a fuller life, it would then be in order to say that it had failed because it would stand condemned by its own principles.

What Mr. Hoover says is important, not because of his official position but because it is what the majority of the American people seem to believe. If we are to achieve a real equality of opportunity we must stop talking as though we had done so already, or as though it would grow naturally out of the present social system, and examine with open minds the possible alternatives to our dominant social philosophy.



# Can Religion Recapture the Campus?

By Roy Bullard Chamberlin

IT WAS not the local chapter of the society for atheism, but the new editor of the college daily who launched the vigorous offensive against religion and the Christian association. No thoughtless, irresponsible underclassman, he was the ranking scholar of the two upper classes, a representative undergraduate of the best sort, if there is any such thing. His initial barrage, which took the breath away from the leaders of the association, was followed by three or four editorials developing his thesis. Counter blasts kept the campus controversy alive for more than a month.

"Undergraduates are not concerned with the religious motive," said the editor, "its introduction into his life is met with tolerance, but with a very powerful skepticism. The Christian association has great potential abilities and equally glaring weaknesses. Its rather uninspired existence, which has a place in the life of only a minute portion of the undergraduate body, is a subject for tolerant smiles and unmalicious but nevertheless suggestive ridicule. Its continued life has been assured, not by its identification with the banners of religion, but by concrete functional values in its program, and by the loyalty of a few men who have barely kept it from passing utterly into the shadows of oblivion.

## *Advice to the Christian Association*

"The major reason for its present failure to reach the student body is the maintenance of the religious motive, which does not draw, but rather drives away, men who would otherwise be interested in the work. Its religious purpose is a large wet blanket smothering such interest. If the organization is to regain its earlier influence and make a broad appeal to the students, it must remove from its creed this avowedly religious intent."

One facetious correspondent suggested that the president of the college should accept the advice of the editor and "remove the avowedly educational intent" and that the trustees of the hospital should "remove its avowedly surgical and therapeutical intent" from its purpose. But the other letters sent to the editor were more serious. The president of the Christian association confessed that "the college student finds little need for religion as most of us have been taught to think of it. We need little of the strengthening which religion offers, for economic pressures are few, our only cares are trivial. The association affords an opportunity for individuals who find a better understanding of life in some sort of active expression of religion." Such a foggy interpretation of the work would win few adherents! The president of the Liberal club maintained that the association is trying to fulfill two incompatible functions, a service organization and a special interest-group of those who wish to develop religion; "it is

trying to ride two horses at once, and will find itself in difficulty until it makes a choice." Another spokesman of the organization rested his case on the work of the year, and the revised program for the next nine months. Both sides of the controversy seemed to remain unconvinced and unconvincing.

## I

Without any question, religion is a real concern for very few college students. So far as numbers and campus prestige are concerned, Christian associations are weak-kneed affairs. Voluntary chapel services attract only a handful of students, while required attendance is greeted by stolid indifference, if not by actual rebellion. College chaplains and pastors of near-by churches, conscious of up-hill traveling, seldom have reason to shout about the success of their work. Religion is still a popular subject for "bull sessions" in dormitories and fraternity houses, but only because student opinions on religion, rarely checked by either knowledge or experience, are as wild as the west wind. Religion as a way of life, as an experience of the divine, unseen reality, touches consciously only that "minute portion of the undergraduate body" of whom the editor speaks.

One might add that religion is not the only campus interest that is suffering from anemia. Many an eminent lecturer, brought to the campus at no little expense, addresses a distressingly small audience. The president of the Liberal club annually bemoans the indifference of its members. Recitals and concerts are attended primarily by faculty and town people. Students buy fifty copies of *Liberty* or *Snappy Stories* to one of the *Atlantic*. The undergraduate literary magazine, after many precarious years, suspends publication. Book reviews and special readings in the browsing room in the library draw only a score of students. The work of many a teacher would be a dreary business indeed but for the two or three students in every class who reveal real eagerness and intellectual curiosity. The only places where undergraduates go en masse are to required services, to big games, to sensational lectures, and to the movies.

If all the *Elijahs*, sitting under their juniper trees, feel like bewailing the sad plight of religion, they will have for company those who are vainly trying to make culture popular. As a matter of simple fact, the average undergraduate is no more concerned with the cultural aspects of college life than he is with the religious motive.

## II

And naturally so! College is a world of physical vigor, of athletics and games and fun, of carefree fellowship and social pleasures. With scarcely a speaking acquaintance with pain, sorrow, crushing responsibility, poverty, chronic disease, or failure,

most young people have found life a comfortable path carpeted with roses. Immature youth can hardly be expected to sound those depths of life with which religion is primarily concerned. Although there has never been a time when life could be fully understood without religion, the editor none the less glibly dismisses "the religious motive" simply because there is so little depth and breadth and length in his own knowledge. This "wave of irreligion" is nothing new in the world. If he had had more historical background, he would have known, for instance, that there were only two professing Christians in the student body of Princeton university in the year of 1800, and very few more in Yale, in Harvard, in Dartmouth and the other so-called Christian colleges.

Moreover, certain aspects of 20th century civilization draw students away from religion. The speed of American life, with millions of radios and daily newspapers, with racing automobiles and airplanes and transatlantic liners, with city bustle and the restlessness of fast-moving crowds, induces hastiness in mental activity which, in turn, inevitably breeds superficiality. With never a chance to concentrate upon any field of thought, students tend to jump like grasshoppers from one interest to another. Recreation, once conceived in terms of a quiet, stay-at-home evening, is pitched in a higher emotional key, demanding more thrill and more excitement. Where is the opportunity for the uninterrupted quiet which any grasp of religious reality demands?

The "externalism" of American civilization, the eager devotion to the immediately "practical," seduces students away from any serious consideration of the vital aspects of life. The college hero is not the artist, the actor, the musician, the poet, the scholar; he is rather the successful athlete, whose glory is not that of a planet, but of a shooting star. Many students regard college as a four-year holiday which will mysteriously guarantee social prestige and increased earning power in later life. While a burning desire for knowledge is relatively infrequent, religion, which is the deepest and most abiding interest of the human race, is lost under the fast-moving surface currents of campus life.

Conformity, a superficial and unhelpful ally of religion in a previous generation, is nowadays another hostile influence. Most students, dreading the slightest peculiarity which might exclude them from the charmed circle, are urged to become scrupulous conformers to all the prevailing customs. In clothes, in hair-cuts, in behavior and in language, in their attitudes toward studies and athletics and the opposite sex, toward life-purposes, toward their ideas of God and the universe and of themselves, undergraduates are almost as like as peas in a pod—a conformity that controls most of life. Just now a mild indifference to religion, if not a yawning cynicism toward the spiritual values of life, is the "thing to do."\*

Further, the church and the professional exponents

of religion cannot be acquitted of the charge of confusion and indefiniteness. Perhaps this is verily an "end of an era," as some authors are asserting, similar to the period of atheism and low morals following the Napoleonic *sturm und drang* a century ago. Certainly, time-honored concepts of God, church, home, marriage, sin and salvation are almost meaningless to the younger generation. The religionists, using still the old terminology and thought-patterns, begin to realize that while college halls are overcrowded, church pews are strangely empty of youth. Religious leaders have not yet adjusted their thought to the findings and the spirit of science, nor built their worship and their theology upon them; they have not yet succeeded in making searchers after religious truth feel at home in this vast universe of light-years and dancing electrons. Too many young people still think of God not primarily as their friend and co-worker, but as an undefined Something working only on Sunday and inside churches, whose chief job is to take the joy out of life by imposing restraints upon them. The college world believes that the fault lies with the self-constituted interpreters of religion.

The editor, therefore, tells the Christian association, the church and all deluded religionists that the only thing that remains to be done is to provide the corpse with a decent burial—and turns to something really important like the chance of a football victory in the Big Three. Without doubt, in so doing he simply broadcasts his shallow knowledge and superficial experience; he will know better ten years from now, when he is watching his children grow and is trying to capture an elusive success in a hurrying world. But it is folly to dismiss his charges with a tolerant smile when he maintains that there is no real place for religion on a college campus. Even those who disagree with him hardly know what the place of religion in college may be.

### III

A prominent educator has recently said, "Year by year I find myself more bewildered, rather than less, by the religious work on the campus. I know neither what to do nor how to do it." He was expressing an attitude that is well-nigh universal in educational circles. Although administrations usually register official support, faculties for the most part are so wrapped up in their teaching and research that they show slight concern with religion, and students are braced against anything labeled religious. But in such a "time of uncertainty," some basic principles are beginning to emerge upon which student work can be maintained.

New methods in religious work are appearing. A young professor-alumnus, one of a committee planning a new university union, remembering the pulmotor methods under which he suffered only a dozen years ago, said something like this: "It would be a tragedy if the Christian association were to be housed in the union. We don't want even an intimation of the old 'come to Jesus stuff.' The very name on a ground-glass door in the main lobby would make

\* The three preceding paragraphs are partly inspired by "The Campus," by Robert Cooley Angell.



many a student uncomfortable. In that place at least, the men should be immune."

Undergraduates never weary of asserting nowadays that "religion is an individual matter"; but it was not always so. Two decades ago the Northfield conference attracted six or eight hundred students, who with bated breath filled their notebooks with the golden words of the spellbinders. Heart-moving oratory and tremolo-stop presentations of world problems have now been replaced with conversational talks on themes in which students are primarily interested. Last June the conference numbered about a hundred undergraduates.

It is the same story within the colleges. Not so long ago, the campus Christian associations would put on an annual "religious week" when, after months of prayer-meetings and special discussion groups, the imported speakers and "personal workers" made a frontal attack on student wickedness. Similar attempts since the war have been increasingly futile. Resenting such pressure, students keep on saying, "Religion is my own business." The technique of other days—mass meetings, signing life-purpose cards, membership drives, prayer groups, even voluntary Bible study classes—distasteful to most undergraduates, is probably gone never to return.

Religious leaders are realizing that students cannot be led into the city of the spirit by earthquakes, fires or rushing winds, but rather only by the "still, small voice." Certain at last that counting noses and balancing budgets are no index of religious interest, they are profiting by the wisdom and patience of Jesus of Nazareth, who said that the kingdom of God is like a mustard seed, smallest of all seeds, which in due season becomes a great tree, or like a bit of yeast which under favorable conditions leavens the whole lump. The slow, silent, gradual processes of religious nurture and growth, and the contagion of radiant personalities, are proving to be the less spectacular, but much more fruitful methods for today.

#### IV

A new spirit in religious work is developing. A young doctor of philosophy, recently appointed instructor in his own college, says confidently: "During the last three years I have learned far more about religion from certain doctors and business men than from all the preachers and secretaries I have ever met. Our old social service idea of religion, when I was president of the association senior year, was little more than tying knots on the fringe of the garment. It was worn painfully thin. The successful religious work of the future must be based upon the spirit of science-at-its-best"—which means the unmercenary love of truth no matter where it leads, sincere humility and eager curiosity, readiness to discard yesterday's theories in the face of tomorrow's facts, endless experiments built upon an unquestioned faith in the law-abiding orderliness of the universe, living not upon fancies nor traditional thought-patterns, but upon intelligent interpretations of observable facts.

Such an approach to religion amounts to a revolution. And apparently the prophets of tomorrow are men like Whitehead and Eddington, who have found their way to spiritual reality through the slow and painful discipline of pure science.

A common criticism of college work, that it is so completely divorced from concrete life-situations that it is impossible to practice the sound principle of "learning by doing," applies likewise to religion. Instead of a life experience to be developed, religion is usually regarded as a lot of vague and undigested ideas, discussed by young folk with scanty background and warped perspective. The life the student is actually living day by day must in some way be a religious experience of immediate reality and vivid concreteness. Religion is never made vital by creeds, rituals, institutions and the like, which can never be the starting point in the religious quest; but by becoming sensitive to spiritual reality, by sharing concretely an "experience of belonging" to something larger and greater than oneself. This scientific spirit, all that Lippmann means by "the discipline of objective information," the method which has revealed so many mysteries in the physical universe, can and must render the same service to religion.

#### V

Finally, a new purpose is beginning to guide religious work. A certain house party chaperone, who has spent the last ten years in the near east and has followed closely the travails of post-war Europe, sought recently to engage a senior in conversation, mentioning the naval conference in London, the industrial war in the south, and the Gandhi revolution in India. Obviously bored, he finally replied with more honesty than courtesy, "Really, I know little and care less about all such things; possibly when I've been out of college for a few years I may find myself interested in such matters." Then he left her to find his roommate's girl.

Perhaps young people ought to be interested in world problems and in religious questions, but as a matter of fact they seldom are; and efforts to urge them in that direction are likely to develop an unreal pose rather than a valid experience. As the association president quoted earlier says, "The college student finds little need (or use) for religion as most of us have been taught to think of it," because it has been just as remote from the student's life as those burning world issues were from the life of the brutally frank senior.

Religion, however, is not a worthless luxury, a bit of antique bric-a-brac, a pretty game to while away empty hours. It must somehow become tremendously usable, a force which colors and flavors and guides life, which solves problems and develops the courage and insight and determination that life so sorely needs. In their moments of reflection, youth are grappling with such vital questions as these which they do not regard as religious questions at all: How can I do better work in my studies? How can I make



good in college activities and in athletics? How can I safeguard both my family affection and my own independence? How can my other-sex friendships give me the greatest satisfactions? How is one to synthesize conflicting desires and incompatible ambitions? How can my life count most? Yet if religion cannot help at these points, it might better close up shop, as the editor suggests.

It may be said that Christian associations and secretaries, personnel bureaus, college chaplains, and the infrequent teachers who assume some pastoral responsibility for their students, are doing their best to make religion immediately practical. But the fact remains that the job is being done only in a small way, and probably because this approach is so recent that it has not yet won student confidence. Nor will it do so quickly or easily.

Yet the supreme need of most people, both young and old, is personal integration, unifying their conflicting desires and coordinating their divers capacities in such a way as to achieve balance and abundance of life. Here is the point where the avowed Christian, who regards Jesus as the world's master of the art of living, locks horns with people like the editor, whose

sole reference to Jesus of Nazareth is a slighting remark about "the common campus attitude so significantly branded by the term 'Christer'." Although among students the word "Christ" is heard a hundred times in profanity to once in reverence, the Christian nevertheless believes, with Tittle of Evans-ton, that "the fullest meaning of life has been discovered in Jesus, and that in him life has revealed the greatest of all its secrets." Entirely too many young people claim that it makes no difference if one tries to be a follower of Jesus and to express in everyday life his spirit of love, forgiveness, utter devotion to the truth, trust in God, and respect for human personality. But history proves the contrary, for Jesus was the supreme example of the good life of which both saints and philosophers have always dreamed, the life integrated within itself and adjusted happily to the environment outside. In spite of plenty of inarticulate bungling in their presentation of religion, parents and teachers and religious leaders must serve one single purpose—the integrated life—if they are to be worthy of their responsibility for the spiritual development of several million American boys and girls.

## B O O K S

### The Protestant Tradition of Unionism

UNITIVE PROTESTANTISM, A STUDY IN OUR RELIGIOUS RESOURCES. By John T. McNeill. Abingdon Press, \$3.00.

IS IT POSSIBLE that, after the wealth of scholarship that has been focused upon the study of the Protestant reformation and upon the opinions, attitudes and activities of Luther and Calvin and their less famous colleagues, there remained any important new truth to be discovered by the church historian? That field has been not merely intensively cultivated by historical scholars ever since critical history began; it has been gone over with a fine-toothed comb. Successive generations of Ph.D. candidates have devoted their dissertations to sifting handfuls of it through ever finer sieves in the hope of detecting some golden grain of fact so small that it had never before been detected. Can there be anything new that is of any consequence to others than the most technical students?

There can. And it is not something that had escaped observation because of its unimportance, but something so large that it was overlooked by eyes glued to microscopes. Professor McNeill sets forth what may be called, without exaggeration, a new interpretation of the essential character of the reformation and of the spirit of the reformers, and he not only states it but proves it by a closely knit argument and a thoroughness of documentation worthy of his training in Canada, Scotland, Germany and Chicago. The substance of it is that devotion to the ideal of a united church was a prominent original characteristic of Protestantism, and that this devotion has not been wholly lacking in any period of its history, so that unionism as a contemporary movement has behind it the sanction and support of a continuous Protestant tradition. Protestantism, in essence, is not divisive but "unitive."

Stated in this general fashion, the proposition is not, to be sure, absolutely new. Others have stated the fact that union

sentiment has existed in Protestantism from its beginning. It was impossible to know anything at all about Melancthon and Bucer, for example, without recognizing their irenic spirit. But the judgment has prevailed that Protestantism as a whole was essentially divisive in its nature, and individualistic and sectarian in its outcome by reason of its inherent quality. To what extent this opinion has been foisted upon Protestants by the brilliant polemic of Bishop Bossuet two centuries ago, and how far it represents merely a superficial interpretation of the overt fact that divisions occurred, need not be argued. The truth is, as Professor McNeill says, that most of us have been nurtured on the belief that a Protestant is "one who pushes on from nationalism in religion to sectarianism, and from sectarianism to a religious solitude of pure private judgment freed from authority and association."

Over against this view is now set a scholarly and detailed research into the attitudes of Luther, Calvin and Cranmer, issuing in an impressive exhibition of the emphasis which they laid upon the communion of saints and the catholicity of the church. Not one of them had the slightest idea of seceding from the catholic church. If they repudiated submission to the autocracy of Rome as the bond of union and the criterion of catholicity, it was because they had more, not less, respect for the church. They were, indeed, in a true line of succession from the conciliarists of the fifteenth century. The council of Trent failed to command the respect of Protestants not because it was a council of the catholic church, but because it was not—because it was, in Calvin's words, "a hired crew of the pope's followers," a packed jury, neither free nor universal. France was represented only by "two dull and unlearned bishops." Its voice was the voice of Rome, not of the church universal.

It is not argued, of course, that these great reformers had no other interest than the unity of the church, or that they did not have divergent opinions upon certain points of doc-

trine and practice and fall into contentions with one another. But the common picture of them as theologians who did nothing but fly at each other's throats is entirely repainted, and in truer colors, and there emerges a representation of them as seeking unity passionately, frustrated in their efforts to secure it as much by political interventions as by theological differences, and grieving over the deepening cleavages between them.

To the visible resources of our common Protestantism, then, is added this: a basic conviction of the importance of fellowship within a truly catholic church, which conviction has never been absent from the Protestant movement from its inception and now under changed social and intellectual conditions has opportunity for a realization which has hitherto been denied to it. It is significant that this valuable historical reinforcement of present-day unionism is made by a scholar who, formerly a Presbyterian, is now a member of the United Church of Canada.

WINFRED ERNEST GARRISON.

## Emerging China

THE CHINESE REVOLUTION. By Arthur N. Holcombe. Harvard University Press, \$3.00.

IN ONE way or another the Chinese revolution touches the lives of many of us. We have friends in that great land. We have business and missionary interests there. Flaring news items intensify our concern in the country and its people. But our lack of knowledge on the causes of the present situation often dims our perspective while some new occurrence kindles our emotions. We should like to do something, we know not what; understanding is so difficult. And the more we regard the revolution as a convulsion or as an imponderable tangle the less likely are we to understand it.

The one American book which has most nearly presented the struggle as a phase in the development of China's political history is this accurate and vividly phrased volume by the Harvard professor. Extensive reading, unprejudiced appreciation of the capacity for government of the Chinese people and recent contact on the field with strategic men and places have combined to make the author capable of producing in this work an invaluable guide to anyone attempting to keep abreast of the current phases of the revolution.

What has become of the Chinese empire and what uncertainties have consumed the republic are traced through the Manchu dynasty to the present crisis. China's political capacity is discussed in the light of her political achievements. The author rejects the short-sighted views of racial detractors, analyzes the politics of the late Sun Yat-sen, distinguishes between the policies of the nationalist party and the soviet system, and so clarifies the contemporary issues that we are able better to interpret the snatches of China news which will continue to warrant our attention.

RAYMOND HIGHTOWER.

## Books in Brief

SNOWDEN'S SUNDAY SCHOOL LESSONS, 1931. By James H. Snowden. Macmillan, \$1.35.

As a broad-minded and progressive representative of the older school, the author of this series, the tenth volume of which is at hand, is admirably equipped to expound the International lessons. Practical exposition and application take precedence over the historical, and the critical element is absent, but for the purpose for which it is intended the treatment is admirable.

TARBELL'S TEACHERS' GUIDE TO THE INTERNATIONAL SUNDAY SCHOOL LESSONS, 1931. By Martha Tarbell. Revell, \$2.00.

Wherever the International lessons are used, the annual Tarbell books, of which this is the twenty-sixth, are known and prized. The material is in the main expository and illustrative.

EDUCATING FOR PEACE. By Elizabeth Miller Lobengier and John Leslie Lobengier. Pilgrim Press, \$2.00.

Realizing that the achievement of permanent peace among the nations is an educational task quite as much as it is a matter of conferences, laws and treaties the authors of this volume have outlined a series of projects which may be carried on in the home, the school and the church with a view to giving the minds of future citizens a bent toward peace. There are also chapters on the use of drama and pageants, and an ample bibliography of books and magazine articles which may serve as source material for students, and a list of magazines having "a strong peace policy." In the latter category, we are proud to observe, the name of *The Christian Century*, like Abou Ben Adhem's, leads all the rest.

THE SEARCHING MIND OF GREECE. By John M. Warbeke. F. S. Crofts & Co., \$5.00.

There have been countless histories of Greek philosophy, but none more charming to read than this. No period's philosophy can be studied apart from a consideration of the civilization and the total body of cultural interests of which it forms a part, and this is especially true of Greece. While this volume is strictly a history of Greek philosophy and may easily be used as a textbook on that subject—for which purpose it was doubtless written—the reader of it will find himself introduced not merely to a series of speculations but to the mind and spirit of a people who, for versatility and intellectual curiosity, for the ability to combine research into the mysteries of reality with the creation and appreciation of beauty, still stand unrivaled.

SELECTED WORKS OF RICHARD ROLLE, HERMIT. Transcribed by G. C. Heseltine. Longmans, \$3.00.

Rolle was, in some slight sense, an English (and a lesser) St. Francis. Born in Yorkshire about the year 1300, he early devoted himself to the ascetic life. Stripping himself of his clothing—as Francis did on a notable occasion—he fashioned a hermit's robe from his sister's skirt. His writings became immensely popular in the later middle ages, and he missed canonization as a saint only, or chiefly, because the popularity of his writings among the Lollards cast an undeserved doubt upon his orthodoxy, and because of tensions that arose between the pope and the English crown. The editor has reduced Rolle's Chaucerian English to modern form and has translated his Latin, and added a biographical and bibliographical introduction.

ST. CATHERINE OF SIENA. By Alice Curtayne. Macmillan, \$2.75.

St. Catherine was one of the most interesting saints of the middle ages; and one of the most interesting ladies of a period whose interesting ladies for the most part were not saints. Her genuine saintliness is beyond question, and the influence which she exerted on popes and courts was astounding, especially in an age when all the avenues to influence on public affairs were supposed to be closed to women unless they happened to be queens. This is a thoroughly edifying study ("nihil obstat—imprimatur") not only of the life and character of Catherine but of a period in which the church was grievously afflicted with unworthy leaders. The author admits that the papacy had lost its prestige, but she goes no

further in accounting for that fact than the domination of France and the demoralizing effects of the black death. The Avignon popes are spared.

JOHN WESLEY. By John Donald Wade. Coward-McCann, \$3.00.

Yes, there's another life of Wesley. And a good one. Dr. Wade, a member of the Vanderbilt faculty, has used his term as a Guggenheim fellow to write a biography of the founder of Methodism which combines the modern effort of "psycho-graphing" with a genuine appreciation of the man's greatness and social contribution. Many of the characters in the oft-told story—Wesley's father and mother, Whitefield, Coke—are much scaled down from the stature which Methodist

biography has been in the habit of assigning to them. Wesley himself, and his brother Charles, frequently appear in almost ludicrous guise. But through it all, the man grows, and at the end, he towers. The truth is, of course, that no man could live as full and varied a life as Wesley lived for more than fifty years, poking his fingers into every imaginable cranny of human concern, and leaving an appallingly complete record of his whole career, without endowing the biographers with a store of treasure which will always lure and will not soon be exhausted. Dr. Wade has set nothing down in malice, but he has set down much that most Methodists, even of the most loyal stripe, never heard about their spiritual father.

## CORRESPONDENCE

### Monday Courses for Pastors

EDITOR THE CHRISTIAN CENTURY:

SIR: In the Ohio correspondence in your issue of September 24 we observe a news item with regard to Monday courses for ministers at Oberlin, and on another page your editorial suggestion that the plan is one which other seminaries might advantageously adopt.

May we point out that the plan has already had a somewhat extended trial and can be heartily commended on the basis of actual experience? In September, 1923, such courses for ministers were introduced at New Brunswick seminary at the request of near-by graduates—courses of the quality offered for advanced degrees, and scheduled in two-hour sessions and on a single day in order to make them available for pastors. The arrangement has continued uninterruptedly since, and is now entering on its eighth season. In addition, the success of the experiment was such that several groups of alumni living at too great a distance to attend the classes here have requested similar privileges in their own localities, and for some years past the seminary has conducted one or more such courses of study each winter in New York city, Kingston-on-the-Hudson, and Albany (open, of course, to graduates of any seminary, and not of this only). In all, over fifty courses, each of two semester-hours' credit, have been given, with great profit not only to the ministers in attendance but to the seminary faculty, who have thus kept in more constant touch with the current interests of the pastorate.

We should be glad to learn what experience other institutions have had with like undertakings.

New Brunswick, N. J.

EDWARD S. WORCESTER.  
(Secretary of the Faculty.)

### Bolshevism and Peace

EDITOR THE CHRISTIAN CENTURY:

SIR: Although I am a hearty advocate of peace and would endorse any legitimate means whereby world peace would come to pass, I do not believe that the proclamation of bolshevistic propaganda such as contained in Vincent G. Burns' article, "The Dogs of War Are Baying," will ever assist in bringing about that happy consummation. Because the greatest menace in the world today, not only to the peace of society but also to the message and the organization of the prince of peace, is the philosophy of life underlying the soviet regime in Russia. This philosophy is antithetical to the very spirit of Christianity, and should we allow it to be exploited and praised in our nation—to which end the bolshevists are ready to exert every means at their disposal—it would threaten the very basis of our civilization. Bolshevism's cardinal principle is the exploitation of the "mass" or

"collective man," which theory ultimately means the mechanizing of the individual—the submerging and the consequent loss of individualism—as society is taught to function as a great machine. On the other hand, Christ's supreme emphasis was upon the value of personality and the worth of the human individual.

It is true enough, as the author states, that there are many unworthy features in American life, and these are to be deprecated and condemned. But nevertheless, the basis of our society is sound and will stand the test of time. Our nation is founded on truly Christian principles and the fact that there are some features of American life which are unsound, does not place us in the same class as Russia at all, whose very foundation is unsound and therefore cannot lead to good. We may not, in self-defense, allow such a false note to gain any headway in our life, and the only effective means of combating an erroneous philosophy of life lies in exposing its error and refusing to countenance its further extension.

United States Naval Academy,  
Annapolis, Md.

EMERSON G. HANGEN,  
Chaplain.

### Responsibility for the Lost Power of the Negro Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: In your September 17 issue is an editorial entitled "The Future of the Negro Churches," which I read with deep interest and profit. Knowing the Negro church as I do, I readily agreed with this analysis of Negro churches, especially regarding their influence in the past as well as the suggestions for their future. Certainly, one of the many impediments of Negro churches for the past fifty years has been their untrained ministry. According to a recent quotation by a noted Negro religious leader and university president, the total number of Negro clergymen in the United States with standard seminary degrees is less than 200, and with a total of over 40,000 churches to be served.

Yet with all of their benightedness, the decreasing influence of Negro churches upon the young Negro of today is not to be attributed wholly to untrained ministers, the acquisition of formal education, nor the occasional emotional displays, similar to that referred to in the editorial. It is quite obvious that these have their effects, and a program of redressment is the only correct and logical procedure. Yet, as grave as these may be, they are not nearly so influential in turning Negro young people against the church as many unchristian attitudes and acts of which white churches are guilty. In many cases these have done more in ten minutes toward turning young Negroes against all churches than can be done in ten years by Negro churches toward regaining their interest and healing the sensitive wounds thus inflicted.

Greenfield, Mass.

DANIEL D. DAVIS.



## Aid for Germany

EDITOR THE CHRISTIAN CENTURY:

SIR: The Dead Sea fruit of our treatment of the reparations problem is strikingly exemplified in the German elections upon which you commented in your issue of September 24. Europe is for the most part unemployed and unhappy and, if we are largely unemployed and not altogether happy, we have only ourselves to blame. The Dives attitude which our government has chosen to adopt ever since the armistice has produced its inevitable result, and whereas we could have relieved all Europe, secured the affection of mankind, and guaranteed the peace of the world for decades to come by the actually inexpensive method of throwing over the debts "due" us by our allies on the condition that the benefit be passed on to Germany and her allies, by adopting the money-lender's psychology we have lost everything but our cash and stand a good chance of losing that.

Government having failed us the only way to rehabilitate ourselves in the eyes of the world and prove that even though we are not a Christian nation we are yet a nation containing Christians, is to undertake unofficially what should have been done officially. Presumably the payments of debtor nations are to be used to extinguish the interest and principal of our Liberty bonds. If that is the case let those who profess to be Christians turn their Liberty bonds in to help cancel the war loans and through them the reparation payments. I have a few which I will gladly contribute. What better security can an American leave his children than citizenship in a friendly world?

Washington, D. C.

JOHN R. SWANTON.

## India Through Missionary Eyes

EDITOR THE CHRISTIAN CENTURY:

SIR: I really think The Christian Century should do something about the flood of lies which are being published in India about the non-cooperative movement and The Christian Century's Saint Gandhi. For instance, they say there was a meeting of the legislative assembly this year! Of course The Christian Century and all of its gullible readers know that is a lie. The back files of The Christian Century prove this. Everyone in India wants independence and is a devout follower of Gandhi. He has ordered all members of the assembly to resign. Therefore it is impossible that there should have been such a meeting. Do you see how serious such lies can be?

Why, they even say the Bombay council met the other day! This is a still greater lie. That is The Christian Century's Saint Gandhi's home and there is less possibility of a meeting there. And the papers even had the brass to say that they had voted an increase in the police budget to lock up some more saints! Is it not astounding? What are you going to do about this?

Then there have been meetings of Mohammedans reported in which they condemn the movement of The Christian Century's Saint Gandhi. This of course they never did. (See back files of The Christian Century.) And worse and worse the outcasts have met, they say, and declared against The Christian Century's saint! It's all very horrible, is it not, and gives an entirely wrong impression of the actual conditions.

Here is an opportunity for The Christian Century to do a great and noble work. Stop this stream of lies and tell people the truth and may The Christian Century's saint bless your noble efforts.

Burma, India.

J. H. COPE.

EDITOR THE CHRISTIAN CENTURY:

SIR: Police daily stoned, socially boycotted, vilely abused; numbers seriously wounded, and many killed already, all while proceeding about ordinary police duties, trying to uphold the law they are sworn to uphold. Yet loyal to the raj, all over India. Why?

"Peaceful satyagrahis" wreck a private school in Allahabad, doing thousands of dollars' damages; college after school forced to close by picketing and rioting. Inspector of schools, visiting the Intermediate college, has car wrecked—five tires cut, wind shield broken—all by "peaceful satyagrahis." We do not know what day our schools will have to close.

These same "peaceful satyagrahis" force shopkeepers to observe a boycott on British goods by threats of fines and arson and picketing. The same applies to liquor shops—and thirsty men in India seem quite as thirsty as elsewhere!

Communal riots emerge where Hindus coerce Mohammedans. Chhitagong armory rioted by "peaceful satyagrahis," who shoot sentries dead, fleeing to jungle with weapons and ammunition. Young man found on verandah of Jhansi commissioner with bomb. Yes, "peaceful satyagrahi."

Northwest frontier tribes swooping down on "defenseless India," while determined British and Indian garrisons hold them back.

One-third of India in native states, have no part in congress, and oppose civil disobedience. 70,000,000 Mohammedans with few exceptions oppose the movement. 60,000,000 "untouchables" oppose the movement.

A small group of "peaceful satyagrahis," mostly Hindus, arrogantly claim to represent India. Further they say, "Gandhi is congress" and "Congress is India," ignoring the rest of India. To date no constructive proposal has been made by this group dealing with either Hindu-Moslem antipathy (or communalism), or with the relation of the native states to British India. No nationalism of any worth can emerge until some solution is found for these two problems. Congress merely knocks any other proposals.

Any time that any considerable portion of India wishes freedom no power on earth can prevent it. The difficulty is that the greater number are either satisfied, or indifferent.

Jhansi, U. P., India.

T. N. HILL.

## Mondays at Oberlin

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on turning "Blue Monday to Good Use" struck home with me. I am a Monday Oberlinite. Monday for ministers is all too often a day of "relapsation," of self-indulgence or of self-commiseration. After seven years in the ministry I was called to what was said to be "one of the most difficult churches" of my denomination in Ohio. I dare not take this seriously. I suspect that the average church could be classified as "one of the most difficult." Hobnobbing with ministers of different denominations in Youngstown strengthens this suspicion. Few seem to escape the blue Mondays.

For me Mondays were not blue, they were purple, and like a voice from heaven came the good news of the Oberlin venture—a group of seminar courses for ministers to be conducted each Monday throughout the academic year. What a wonderful cure for dark and restless days! For a year and a half I drove to and from Oberlin every Monday, a distance of approximately two hundred miles round trip, through ice and snow, rain and fog. It was great sport.

Several times I have been asked by my fellow ministers "was it worth it?" I have but one answer: the change of interest and the stimulus I received from Professors Graham, Youtz, Horton, Fiske and Craig certainly repaid me in double measure for my effort. The beauty of the "Oberlin plan" is, it does not conflict in any way with your parish duties. It helps you to carry out your tasks more effectively.

Now, receiving a master's degree last June will not keep me away from Council hall. I am sure that if the clouds begin to gather on Sunday night I shall be off to Oberlin Monday morning to "mix things" with my good friend Dr. Youtz. A lively discussion on philosophy is a sure cure for the Monday blues and many other ailments as well, including intellectual sogginess.

Youngstown, O.

LLEWELYN A. OWEN.

# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Good Will Congress to be Held in Washington, D. C., Nov. 10-12

Forty speakers of wide reputation will address the 15th annual conference and good-will congress of the World alliance for international friendship through the churches, to be held in Washington, D. C., at the Willard hotel, Nov. 10-12. The central theme for this year is "Carry on with the pact." About 500 leaders in the international field from over the country will constitute the congress. There will be speeches by Henry A. Atkinson, John R. Mott, Jacob G. Schurman, Henry Wickham Steed, James T. Shotwell, Mary E. Woolley, Raymond Robins, Alanson B. Houghton, William Green, Parker T. Moon, C. C. Wu, Frank B. Kellogg, W. P. Merrill, Joseph Fort Newton, S. Parkes Cadman, and others. President Hoover will address the conference on Armistice day. Fred B. Smith is chairman of the executive committee of the congress. In general sessions and round table conferences, the congress will consider such questions as appraisement of the world situation, unfinished legislative tasks for the implementing of good will and the relations of interracial and international problems. Monday evening, Nov. 10, will be observed as International night, with a banquet at which former ambassador Schurman will be toastmaster; foreign ambassadors and ministers in Washington and other public men are to be guests on this occasion. Further information concerning the congress may be obtained by addressing the World alliance at 70 Fifth ave., New York.

## Dr. Jacks Speaks at Colgate-Rochester

The first in a series of special lectures for this season at Colgate-Rochester divinity school was delivered by Principal L. P. Jacks, of Manchester college, Oxford, his theme being "Religion, Natural and Unnatural." In his address Dr. Jacks said: "There is no more significant spectacle under the heaven than that of men in their millions 'going forth to their work and their labor until evening'; there is no aspect of human experience where God and man might draw so closely together. The work of the world may yet become the spiritual education of the world; in what other way can the soul of industrial civilization ever be saved?" Principal Jacks was given the degree of LL.D. while at Rochester.

## Frank G. Ward Dies Following Operation

Dr. Frank Gibson Ward, dean of the Chicago theological seminary since 1912, died at the Presbyterian hospital, Chicago, on Oct. 17, following an operation. He was active at the seminary until a few days before he went to the hospital. Dr. Ward had won from his students the deepest affection, which was indicated in the fact that they formed a guard of honor which was constantly on duty during the 36 hours preceding the funeral. Born in Vermont 61 years ago, Dr. Ward was educated at the University of Vermont, the University of Halle, Germany, and

the Chicago theological seminary. He entered the Congregational ministry in 1894. He was appointed professor of religious education at the seminary in 1910, and two years later was named dean.

## Northfield Schools Raise Large Fund

Pres. Elliott Speer, of the Northfield schools, East Northfield, Mass., announces

that subscriptions and bequests totaling \$1,550,000 toward a capital fund of three million assure the success of the fund, which looks toward an increased endowment, a teachers' pension fund and an increase of teachers' salaries. The Northfield schools' enrolment of 1,150 comprises the largest private preparatory institution in America. The schools are not to be

## British Table Talk

London, October 7.

ON SUNDAY morning when I arrived in London I saw posters everywhere telling of the tragedy which had befallen the R.101. There were even displayed at the same time some earlier bills telling of the hopeful start of its voyage; so the sudden and unexpected was the R.101 tragedy. It has greatly moved our people. The death of so many men in itself is a terrible thing, whether in a mine or in the air; but these were men bound upon a great enterprise to which they had given their utmost devotion. Their love for their airship had almost a religious significance; they were a band of men living for the conquest of the air with the passion of soldiers and something of the spirit of martyrs. Lord Thomson is gone—a truly gallant man, who was willing to identify himself with the labor party when its first government was formed; for a soldier with his associations that in itself was an act of courage, and to that party he remained faithful. Sir Sefton Brancker too has gone, a pioneer in aviation. But I cannot do better than add the truly noble tribute which appears in the Times from the pen of Sir Samuel Hoare: "These were two notable personalities. The other victims were only now stepping upon the front of the stage, their names still to be established, their careers not yet consummated. Richmond, the subtle designer, who labored well the minute particulars of every plan; Scott, the fearless navigator who had twice taken an airship across the Atlantic; Colmore, the quiet and tactful administrator, who supervised the work at Cardington; Irwin, the captain of the ship, as brave in death as he had been steadfast in life; Johnston, who in the teeth of rain and sand and wind could keep a course as straight as a furrow; Giblett, the meteorologist, who with rare skill helped to chart the air between England and the east—these were the men who if they had lived would have stamped their achievements upon British history. I knew them well. For years we worked together. They were as a religious community intent upon a high ideal. Neither disappointment nor success deflected them from their life's work. When I talked with them at Cardington I knew that I was in the presence of determined men of set purpose. When I flew with them I marked the rare balance between brain and hand and eye that their airmanship displayed. And now they have died together, and with them has gone a great treasure of gathered knowledge and invaluable experience."

## Rise and Progress of Black America

My colleague, Mr. Hubert Peet, was the speaker last Wednesday at the luncheon for business men arranged by the London missionary society. He chose a subject which, as my readers know, he has studied for years both in America and elsewhere. In speaking of the Negro in America, he had in mind the immense importance to Europe and the British empire of the present developments in North America. "If colored people can live peaceably with white people in America, they can do so anywhere, and the difficulties of South and East Africa and elsewhere will be solved." Mr. Peet said that in his judgment the whole problem was on the way to solution. The interracial councils which were at work were finding a way out. At the same time, the speaker did not ignore the economic and social difficulties which had their roots deep down in the past. The chair at the luncheon was taken by Dr. Moody, himself a native of Jamaica, and now for many years an honored physician in South London and a leader in the Congregational churches.

## Two Deaths in China

The death of Miss Edith Nettleton and Miss Eleanor J. Harrison at the hands of communist bandits in China has aroused deep sorrow and widespread concern. For months their fate had been in the balance, and it was hoped to the last that they would be released on the payment of the ransom, which the C. M. S., their society, had authorized to be paid. But they were shot last week. It is a pathetic end to two faithful lives. One had served 22 years, the other more than 30 in China. Miss Nettleton was a Yorkshire woman who had worked in her youth in a carpet mill. Miss Harrison had returned home three years ago to live with her mother. On her mother's death she volunteered last year to return to China though at that time she was 62 years of age. These two deaths are not the only price paid by Christian missions. It has been stated on the best authority that since 1924 12 Protestant and 21 Roman Catholic missionaries have been killed, and 50 Protestant and 39 Roman Catholic missionaries have been captured and held for ransom. It should be added that no demand is being made by missionary societies for anything like retaliation or even compensation for the losses which have fallen upon them.

(Continued on page 1325)



## NEW HARPER BOOKS

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Is man the master of the machine? Dr. Hough traces the development of scientific progress and shows that a world of personal freedom and responsibility alone makes science possible. \$2.00

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**HOW SHALL I LEARN TO TEACH RELIGION?**

By Blanche Carrier

"There is probably no better book for the Church School teacher who is anxious to discover what new religious education really is, and what practical changes it involves."—*The Churchman*. \$1.50

**THE ETHICS OF PAUL**By Morton Scott Enslin  
\$4.00**AN EMERGING CHRISTIAN FAITH**By Justin Wroe Nixon  
\$2.50**HARPER & BROTHERS**

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confused with the Northfield religious conferences which are held during the summer on the Northfield campus.

Bishop McConnell Sails For India

Bishop and Mrs. Francis J. McConnell

**Special Correspondence from Baltimore**

Baltimore, October 18.

AN INTERESTING innovation in the religious life of the city is being tried by the First Christian church as a contribution to the life and thought of the community as a whole. On Sunday evenings throughout the fall the church is sponsoring a community institute of human relations, consisting of a series of lectures on contributions to human welfare, given by some of Baltimore's outstanding leaders in the various professions. Among the subjects discussed will be psychiatry, education, medicine, business, public schools, the Jews, the Catholic church, the law, and Protestantism.

**Noted Abbé Visits**

Abbé Ernest Dimnet of France, known to the general reading public by his enormously popular treatise on "The Art of Thinking" and to the literary world as the author of a most illuminating study of the Brontë sisters, paid a flying visit to Baltimore in October for an address at Notre Dame college. The abbé charmed his audience with his delightful personality and his acute mind. He is one of those rare individuals who, giving the impression of possessing priest-like calm within himself, is nevertheless vigorously interested in events of the day.

**Church Spellers Vie For Championship**

It will be of interest to antiquarians and traditionalists, whether inside or outside the church, to know that the old-fashioned spelling bee still survives in at least two cities of the country. In Baltimore there is the Waverly spelling club, dating back to 1898, which had its inception among the young folk of the Waverly Methodist church. For 30 years this club boasted an unbroken record of meeting and defeating every speller who challenged its supremacy. Then last year it went down to defeat before the Capitol city spelling club of Washington. The word which sent the Washington club down to defeat this year and regained the championship for Baltimore, sounds very simple compared to the jaw-breakers which the clubs are accustomed to handle with ease. It is a word meaning public disgrace, spelled "atimy." Is it in your dictionary?

**Methodists in Dry Dilemma**

The clergy of the three Methodist bodies represented in the city met on Oct. 13 to hear a paper on "The Church and Public Morality," which resulted in a very heated political discussion. The Maryland gubernatorial campaign this fall has resolved itself into a fight between Governor Ritchie, democrat, running for the fourth term, and Mayor Broening of Baltimore, republican. Prohibition being the chief political interest of the Methodists,

a terrible dilemma presents itself, for Ritchie is militantly wet, Broening rather damp—no one knowing exactly where he stands. So the clergy arose and wailed, "For whom is a dry to vote?" There was even talk of a third party. The situation seems further complicated by the horrifying fact that a great majority of the democratic candidates are Roman Catholics. It seems that if the democrats win "all the criminal court machinery will be in the hands of Catholics." Some one recently sent out a poisonous anonymous letter to the Protestant clergy pointing out this terrific possibility. Perhaps the most interesting item in the paper which brought about this discussion was the charge that the Roman Catholics are anti-prohibition because of their European antecedents. "Their constituency, largely coming but recently from countries where drinking of alcoholic beverages is an accepted practice, hardly could be expected either to participate measurably in the movement or accept its decisions." The same reasoning was then applied regarding Lutherans and Episcopalians. The question of the origin of the Methodists was not discussed.

**Lecture on History of Holy Communion**

A group of lay women from several Episcopal parishes in Baltimore were so greatly concerned over recent magazine articles which they felt detrimental to their conception of holy communion that they initiated a movement which bids fair to produce some interesting results. The Rev. Frank Gavin, professor of ecclesiastical history at the General theological seminary, has been secured to give a series of lectures through the fall on the subject: "The Sources and Social History of the Sacrament of the Holy Communion." The lectures will be held in the parish house of Grace and St. Peter's church. Later they will be given general circulation in book form.

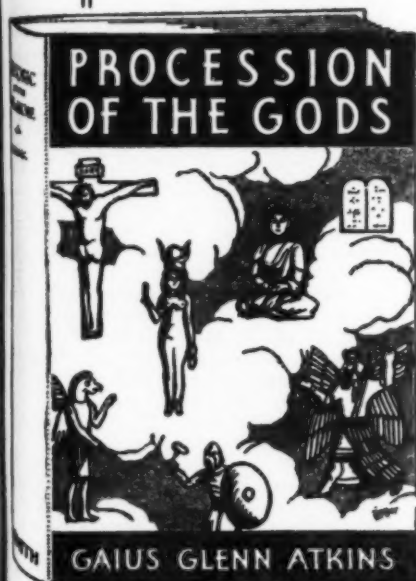
**Annual Preaching Series**

Each year Baltimore invites six of the leading preachers of the country for a sermon series, which has come to be recognized as one of the great religious events of the year. Plans are made by a committee of 100, representing the various communions of the city, under the chairmanship of the Rev. Peter Ainslee. The series is held on Thursday evenings through the fall, in the Mt. Vernon Place Methodist Episcopal church, which stands in the shadow of the Washington monument, and is conveniently located to all parts of the city. The guest preachers this year will include, Nov. 6, Dr. S. Parkes Cadman; Nov. 13, Dr. Hugh T. Kerr; Nov. 20, Dr. Paul E. Scherer; Nov. 27, Dr. W. Russell Bowie; Dec. 4, Dr. Charles R. Brown, and Dec. 11, Dr. Halford E. Luccock.

JAMES A. MITCHELL.



## The October Selection of the Religious Book Club Is



### PROCESSION OF THE GODS

by

Gaius Glenn Atkins

Coming as it does in the most productive month of the year, the choice of Professor Atkins' new book by the Religious Book Club lends exceptional significance to this commanding story of the world's great religions. Out of the many books submitted, the committee, composed of S. Parkes Cadman, Harry Emerson Fosdick, Francis J. McConnell, Howard Chandler Robbins, and Mary S. Woolley have selected *Procession of the Gods* as the best book published in October.

### What Do Other Religions Teach?

More and more in recent years the faiths of ancient times and of distant lands have made inroads upon the Western imagination. There is urgent need today for a shrewdly interpretative survey of these faiths, their relation to each other and their relation to Christianity and the whole stream of religious impulse.

Professor Atkins' new book is designed to meet this need. It is not an academic treatise but a living story intended for those whose interest in religion is more than idle curiosity. There is pathos, humor and splendor in it all and never a second of dullness in the whole array of color. *Procession of the Gods* is the story of all religions for all people—a clear, sound, historical account of their rise, their intimate kinship with the soil, their aspirations, their gods, and their failures. It is an epic of human aspiration done in faultless and commanding prose.

### What They Said of THE MAKING of the CHRISTIAN MIND

"It would be difficult to find a more original, interesting, and unprejudiced history of the church than this . . . whoever begins this book will read it to the end."—*Daily Telegraph* (London).

"The author shows most delicate powers of discernment; he is generous and tolerant . . . the breadth and variety of the impression the Christian gospel has made upon the human mind are admirably illustrated in this book."—*Sunday Times* (London).

"Dr. Atkins has done an almost impossible task with the touch of a master hand."—*The Christian Century*.

"A great book—great in its interpretation of the past, but even greater in its guidance for the life of today."—*The Congregationalist*.

"The author writes with vigorous mentality and penetrating sympathy—not as a cynic but as one who has the mind of Christ."—*The Churchman*.

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sailed from New York on Oct. 17, for India, where he is to deliver the Barrows lectures on Christianity in a number of student centers. He will also preside at the central conference of southern Asia in December; the conference is to elect a bishop for southern Asia in accordance with the 1928 legislation.

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Basil Mathews, who was at one time

## Correspondence from Southern California

San Diego, October 16.

DR. CARL PATTON is leading the congregation of the First Congregational church, Los Angeles, in a building enterprise that promises to add one of the most notable church structures to

Congregationalists Plan that city of Great Church beautiful churches. It is

estimated that the cost will be at least \$750,000 and the site, which has been donated by one of the members, is estimated to be worth \$300,000. Dr. Patton is in his second pastorate with this important church.

### See Churches in Evil Days—Again

Dr. Charles E. Jefferson, who is on the coast to give the Earl lectures at Berkeley, announced as his first topic, "Why has the Church Fallen Upon Evil Days?" and corrected it by adding "Again." Dr. Jefferson has just completed a 33 year pastorate at Broadway tabernacle, New York city, as is generally known. In a similar vein Halford Luccock in his recent volume "Jesus and the American Mind" finds much hostility to Christianity in our American life. And to complete the testimony Dr. Charles F. Aked, formerly pastor of the Rockefeller Baptist church, New York, upon landing from a vacation spent in Europe, spoke of the depression in the churches which in his opinion it will take us three generations as churches to recover from. Dr. Aked is pastor of All Souls church, Congregationalist, which was built by the Wilshire Congregationalists, when Dr. Frank Dyer was pastor. Dr. Dyer has become Brother Sylvester and is one of a company of Protestant preaching friars.

### State Church Federation Shows Strength

The state church federation held its annual meeting in Los Angeles Sept. 30 and registered a high water mark in attendance and interest. It reelected Mr. Fred Parr of San Francisco, president, and Dr. Francis M. Larkin of Los Angeles, secretary. The federation, under the vigorous leadership of Dr. Larkin, has built up a sound financial policy so that at this annual meeting there was no deficit and no appeal for funds, but on the other hand, the reports showed that the work had called for six thousand odd dollars more than the budget provided. This had been raised on a pay-as-you-go program. Quietly the federation has aided in the cooperation of the Christian forces of the state by allocating territory to the various denominations as the facts have warranted and with the consent of the churches involved. In this way more than 200 allocations to individual churches have been made and the program of one going church in each small community, rather than two or more weak struggling churches, has become an accepted ideal in California and this ideal is being rapidly realized in many of the

secretary of the literature department of the international Y, but is known chiefly for his books—among them "The Clash of

smaller communities throughout the state. The federation carries forward this work of comity under three superintendents' councils, one at San Francisco, another at Fresno, and a third at Los Angeles. The principal address at their annual meeting was made at a largely attended noonday luncheon, by Bishop Arthur J. Moore, of the Methodist Episcopal church, south, recently assigned as resident bishop of California, Arizona and Nevada, with headquarters at San Francisco. It was a bugle call to the churches to proclaim their gospel with confidence, for the gospel alone deals adequately with sin and has the power to re-make human life. It was an optimistic insistence upon the truth that the sovereignty of God involves the triumph of righteousness. The bishop, like Paul, is unafraid of any or all the evils of civilization, for he too feels that he has a remedy for these evils.

### Healthy Growth Of Religion

A real estate firm in southern California has made a study of building operations in the United States for the past ten years and has shown that Los Angeles has not only forged ahead in population from tenth to fifth place, but that it has gone forward in its building program in no case falling below fifth place. What is exceedingly interesting in a new community is that it is just nosed out of third place by Philadelphia and Detroit in the amount expended for church buildings. It is securely in fifth place among cities of the nation on this score and has to its credit an investment in church buildings for the past decade of \$13,718,228.

### A Union Theological Foundation

Yes, a spirit of idealism is characterizing increasingly the total life of California and we are working out in this section a wholesome type of Christianity. This is indicated by the popularity of our federated activities, by the religious tolerance that prevails, by the personnel of our regular ministry and by our projects for the future as well as by the building program of the past ten years. One of our leading financiers has said recently that the school of religion must match the school of commerce or any other school and, in fact, rise above all other schools of the real university in its importance in the eyes of the faculty and student body; and he has made his affirmation all the more significant by adding that he expects to make his major philanthropy of a nature to bring this about. Just now in a tentative way our ecclesiastical and theological leaders are seeking to work out some kind of a union theological foundation that shall give leadership and direction to our common Christianity. This would include a school of the prophets for the neophytes west of the Rockies up and down the coast. One of our editors, the editor of a religious journal, opines that such a

(Continued on next page)

Color" and "Roads to the City of God"—is now in America for two months. He gave five lectures at Boston university school of theology last week, Oct. 21-24, and will lecture also at Drew. For 15

# CORRESPONDENCE FROM SOUTHERN CALIFORNIA

(Continued from preceding page)

center could never be in Los Angeles as that is the home of fanaticism and of such leaders as Bob Shuler and Aimee Semple MacPherson! Clever, but not convincing. As if he were to say Chicago can never become the theological capital of America because, forsooth, it is the home of Dowicism. It takes more than one swallow to make a spring and more than two cirques to give character to a great metropolitan center. Witness Philadelphia, the home of Ringling Brothers and Forepaugh.

\* \* \*

## Younger Ministers Progressive

If one studies the religious life of Southern California Protestantism, he will quickly discover that while there is active in this region a religious obscurantism, for the most part detached from our regular denominational bodies, and that while there are perhaps as many conspicuous pulpits occupied by stalwart theological conservatives as by intelligent liberals, yet throughout the smaller communities as well as in the larger centers of population, there are a great host of fine young progressives among the southern California pastors who know what is going on in the world and who see in the gospel a way of life as well adapted to the men and women of today as it was to those of the first century. These younger men and women in the less conspicuous places are laying foundations and profoundly influencing the religious life of this whole region. And we do well to be on our guard both as to the misleading character of statistics and to the significance of sounds that are merely noise, not signifying much.

## Death Takes Two Leaders From One Church

Dr. James L. Gordon, formerly pastor of the First Congregational church, San Francisco, died recently in the hospital in Livermore, Calif. Dr. C. J. Hawkins, who followed him in the San Francisco pastorate, preceded him in death by a few months. Both men had made a large place for this church and for themselves both in northern and in southern California.

\* \* \*

## Study Religious Education

Dr. Charles F. Boss, of Chicago, one of the directors of the board of education of the Methodist Episcopal church, assisted by N. F. Forsythe, Miss Mildred Moody and Owen W. Geer, will conduct a ten day seminar for a selected group of pastors and lay leaders, beginning next week. The meetings will be held in First Methodist church, Pasadena, Dr. Morle N. Smith, pastor. The conference will consider problems of orientation in belief as well as methods and technique in religious education.

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"Certainly a masterpiece."—Rev. Raymond D. Adams, Grove Presbyterian Church, Danville, Penna.

" . . . it will serve for Church worship, prayer meetings, young people and Sunday School . . . a hymn book after my heart's desire."—Dr. Elijah A. Hanley, Park Baptist Church, St. Paul, Minn.

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years Mr. Mathews has been working on a life of Jesus, which will appear at an early date from the Oxford university press.

### Kagawa on Christian Missions

While in Japan last summer, Dr. Burris Jenkins, of Linwood Community

## Special Correspondence from Pittsburgh

Pittsburgh, Pa., October 16.

**D**R. HUGH THOMPSON KERR, pastor of the Shadyside Presbyterian church, is moderator of the Presbyterian church (north) this year. The Shadyside church is one of the most influential in our city because in its membership it counts many people of recognized standing and of educational, social and political leadership. Dr. Kerr is devoting much time to his moderatorial duties out of the city and is traveling quite widely. He is much sought for special sermons and addresses. He is a Canadian by birth and is as solid as the rock of his native land. Sound scholarship, strong convictions, marked ability for organization and leadership, resonant voice and winning personality—this is the new moderator. Every Sunday afternoon KDKA broadcasts the service from his church. Once or twice this service was sent to Commander Byrd at the south pole. The location of the church near the University of Pittsburgh and the Carnegie Institute of technology affords Dr. Kerr an opportunity which he embraces by ministering to students.

### Eucharistic Meeting

Sunday evening, Oct. 12, thousands upon thousands of Catholics marched through our streets, and, entering Forbes field, the great baseball park, knelt with lighted candles while mass was celebrated by Bishop Boyle. Seventy thousand men of the Holy Name society filled every seat and occupied the playing field itself. It made an impressive picture as these men waited on bended knee for the elevation of the host. Outside the park about 40,000 other men and women knelt in the unswept streets in prayer. Along the line of march throngs watched, reverently, the marchers. There was an earnestness about the procedure this year that was a matter for common remark. Concerning this event the morning paper in its leading editorial said, significantly: "The eucharistic rally held in Pittsburgh last evening could not have failed to be deeply impressive. Any assemblage of 50,000 men of itself commands attention. When its purpose is wholly religious, and especially in an age viewed by many as frivolous, it inevitably causes thought. Regardless of the differences among Christians over the interpretation of the sacrament of the Lord's supper, their fundamental faith in the founder of their religion necessarily is held in common. In the true spirit of tolerance all denominations can find inspiration in this great demonstration of faith by Catholics. It speaks well for the Catholics of the district that such a great, impressive exhibition of faith could be given, and it speaks well for the community that a generally reverent attitude toward it was taken."

### Religious Forum Draws Throngs

Another evidence of awakening religious interest in our steel city was found in the attendance Tuesday, Oct. 7, evening at a forum in Carnegie hall where every seat was taken, the stage filled and standing room only at a premium, while 3,000 tried, in vain, to get in. A Jew, an agnostic, a Protestant and a Catholic spoke, each telling why he was what he was. Dr. Samuel Goldenson, rabbi, of our leading free synagogue, noted as the leading philosopher among the rabbis of America, in quiet, measured words told of the religious and ethical values of Judaism. He made a deep impression upon his hearers when he said: "May I say it again: I stand here more as a teacher than as a debater or arguer; Judaism to me is a way of life mediated by the moral law and transfused by consciousness of God. You may ask, where do I derive this understanding of Judaism and how do I achieve this particular definition of it? My answer is not by quoting individual passages, but taking a sort of bird's-eye view of Jewish writings and Jewish history."

### Darrow Debates Religion

Mr. Clarence Darrow was eagerly heard, his rugged wit went home, but much of his material seemed somewhat time-worn. Darrow serves the same purpose in America as the anti-religious museum does at Moscow—it exposes the holy hooey to ridicule and just disgust. Who wants to hug superstitions to his breast? Among other things Mr. Darrow said: "As to religion, what is an agnostic? One who says that there are many things he doesn't know, and amongst those never having examined the length and the breadth and the depth of the universe, he doesn't know whether there is any God or not. And he won't guess. He says: before we can tell you whether we believe in your God, you describe him, tell us what he is, and then we will tell you whether we believe in that one. And not having found anybody who could describe a God we could believe in, we are agnostics. The way they can get out of it is simply by saying God cannot be described any more than you can describe a radio. Well, the fact that you cannot describe the radio—if it is a fact—does not in any way prove that there is a god or an after-life. It hasn't anything to do with it. A man who understands those things can describe a radio very well."

### Protestantism and Catholicism

Dr. Albert Day, of Christ Methodist church, was the brilliant and tolerant exponent of Protestantism. He began by saying that probably he was a Protestant because he was born that way. Then he struck out on the lines of democracy and freedom and made out a strong case for

(Continued on next page)

church, Kansas City, asked Toyohiko Kagawa if he thought there was any use for America to continue to send missionaries to Japan. He is reported to have replied: "Why not? The world is all one. There is no country foreign to any other country. Religion and social service cannot be bounded by national lines. Of course, we still need help, just as you need help. Tomorrow we may be sending missionaries to you. In fact I constitute you a mis-

sionary right now to your own people in America. And I constitute you for the moment, and for as long as you are here, a missionary to Japan."

#### Dr. Barton Quits Vanderbilt Professorship

Dr. William E. Barton has been compelled by health conditions to relinquish his professorship in Vanderbilt university, also the pastorate of Collegiate church, Nashville, Tenn. Dr. Barton was taken ill in September, and his physicians diag-

nose the trouble as caused by continuous heart strain. He is now in Foxboro, Mass.

#### Death of Rabbi Gollancz, Famed Biblical Scholar

Rabbi Sir Hermann Gollancz, internationally known as a biblical scholar and social worker, died in London on Oct. 15, at 78 years of age. Sir Hermann was the first Jew to be graduated as a doctor of literature at London university and the first doctor of literature to obtain a rab-

#### PITTSBURGH CORRESPONDENCE

(Continued from preceding page)

his religious pigeon-hole. Like all the others his warmheartedness helped the cause. Mr. Quin O'Brien, a lawyer from Chicago, stated the position of the Catholic church. Philosophy, art, music, ethics all had their source, according to Mr. O'Brien, in mother church. His evident faith supported his eloquence.

#### Religious Tolerance Growing

The wide interest in this forum on religion, the fact that one pastor preached a sermon on "Why I Like the Jews" and another on "Why I Like the Catholics," the fact that a club has been formed containing, purposely, Jews, Catholics and Protestants, the complete passing of such an institution as the K.K.K., the happy mingling of the representatives of various religions upon civic occasions—all of those facts and others not mentioned, indicate a genuine new relationship between the various sects in our neighborhood. It is all to the good and is deeply significant.

#### Seminar on Christian Unity

Another straw which indicates which way our theological wind is blowing may be found in the very successful seminar which Dr. Gaius Slosser is conducting in Western theological seminary. Many representatives from several denominations are attending every Thursday and rich contributions are being made toward real unity of purpose and actual understanding. Denominational walls are rocking.

#### Builder of a University

Father Martin A. Hehir, C. S. Sp., is retiring from Duquesne university after 31 years of toil. He took Holy Ghost college with only one department, that of arts, and about 100 students and he leaves a university with an enrolment of about 3000, 129 members of his faculty and 15 buildings. This is quite a record for one man. During all these years Father Hehir had had marked influence as a citizen as well as an educator and has taken much interest in all public affairs. As he steps down, with honor, his place is being filled by the Very Rev. J. J. Callahan, a man who has already proved his worth as an educator among the Catholics. Beside our seminaries we have four great educational institutions, Pitt (University of Pittsburgh), Tech (Carnegie institute of technology), Duke (Duquesne university), and P. C. W. (Pennsylvania college for women) with a combined enrolment this autumn in the vicinity of 72,000 or more students—not so bad for a mill-town!

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binical diploma. He was rabbi of the Bayswater synagogue, London, from 1892 to 1923 and after completing 51 years of service in the rabbinate he was appointed minister emeritus of the United synagogue. His services as rabbi and educator were recognized in 1923 by the conferring of a knighthood upon him by King George. He was professor of Hebrew at University college from 1902 to 1924 and since that time had continued as emeritus professor.

#### The New "Baptist" Will Feature News Department

Dr. Robert A. Ashworth, who came from a Yonkers, N. Y., pastorate to assume the editorship of the Baptist, Chicago weekly publication, was formerly associated with secular newspapers, and he announces that the Baptist weekly, under his editorship, will be essentially a newspaper devoted to denominational interests,

and that he will endeavor to incorporate the best spirit of news writing into the journal. The success or failure of his editorial efforts, he states, will rest on foundations of news values rather than editorial values. Comment from readers has been commendatory of this point of view.

#### P. H. Callahan, Catholic Layman, Addresses Chicago Ministers

The speaker at the Chicago union ministers' meeting on October 27 was Patrick H. Callahan, Louisville business man, who is also secretary of the Association of Catholics Favoring Prohibition. His subject was "The Liquor Problem: The Find-

ings of Science." Last summer Mr. Callahan was summoned to appear before the judiciary committee of the house of representatives at Washington and hurled an astonishing array of scientific facts at the enemies of prohibition. He is in constant demand as a speaker.

#### W. R. Hearst Is Sued by Bishop Cannon

Bishop James Cannon, Jr., has brought suit for five million damages against William Randolph Hearst. The action is directed solely at Mr. Hearst and not at individual newspapers. The bishop's petition charged that Mr. Hearst's publications carried the inference that he had

## Special Correspondence from Detroit

Detroit, October 13.

**THE WRANGLERS**, famed Detroit preachers' club, starts off its 11th year most happily. Many have been the changes since its organization. Of the charter members there remain only Dr.

Joseph A. Vance, Rabbi Leo M. Franklin, Dr. Chester B. Emerson, Dr. John Wellington Hoag, Dr. S. S. Marquis and the writer of these notes. In ten years of Wrangle-

dom, 15 volumes have appeared by Wrangler authors. The latest of these is just off the Harper press and is entitled "Glimpses of Grandeur," by Frank Durand Adams, minister of the Church of Our Father (Universalist). Dr. Adams had already published four other volumes. "Glimpses of Grandeur" is a new interpretation of Jesus—a series of moving pictures of the life of lives and is beautifully done. Dr. Adams has an engaging literary style with touches of poetry and splashes of color. His latest volume will no doubt have a wide reading.

#### New Catholic Church Dedicated

On Washington boulevard, this city, on the site of the old St. Aloysius Roman Catholic church, familiar to all Detroiters, has been erected the new edifice which was dedicated Sunday, Oct. 12, with Rt. Rev. Michael J. Gallagher, bishop of Detroit, in charge and a large number of prominent clergymen present. The main altar and sanctuary of this church are very costly and surpassingly beautiful. The rare marble came from Italy and over the altar is a mosaic representing the death of the young Jesuit, St. Aloysius.

#### Detroit Considers Personal Evangelism Campaign

The Detroit pastors union held its first meeting in the Central Methodist church, Monday, Oct. 13. Mayor Frank Murphy discussed the problems he faced in a quiet and eloquent speech. Dr. Augustus P. Reccord spoke on "Religion in Russia" and Dr. Hugh Chamberlain Burr on "The Passion Play of Oberammergau." Following this session came a luncheon in the Central Methodist church house where the ministers and members of the Detroit council of churches listened to Dr. Gay H. Black discuss "Personal Evangelism." It is probable that the Detroit churches

will bring Dr. Black to this city to lead such a crusade. \* \* \*

#### Rabbi Criticizes Passion Play

Rabbi Leo M. Franklin, who saw the Passion play this summer, made it the subject of a sermon. He praised its beauty but thought it anti-Semitic and to that extent a disturber of peace and a poisoner of the public mind. He thought too that the play is careless of historical facts and is enslaved to traditions. \* \* \*

#### Finds Ministry Enthralling At Seventy

The Rev. John H. Hutchison has just celebrated thirty years as minister of the Flat Rock Congregational church, near Detroit. He is 70 years old, says he never studied more assiduously or found so many things to attract him in the ministry. \* \* \*

#### Churches Attack Unemployment

Practically all of the Detroit churches are doing what they can to help the unemployment situation. Investigations have shown that there are about two hundred thousand people out of employment in this city, which includes of course the families of unemployed. Mayor Murphy's employment commission is hard at work. Rev. Frank D. Adams is the chairman of one of the important committees and has put in much time in this capacity. \* \* \*


#### Seek 3 Millions For Charity

The 13th annual community drive to provide funds for a number of community organizations is on and despite hard times opens with promise. The Fisher brothers lead off with a gift of \$125,000, which is \$25,000 more than their gift of a year ago. Other wealthy people are responding in the same spirit and of the more than \$3,000,000 desired, \$1,000,000 is already assured at this writing. \* \* \*

#### Comes to Important Presbyterian Pulpit

Dr. Roy E. Vale of Oak Park, Ill., has been called to the pastorate of the Woodward Avenue Presbyterian church, and accepted. He succeeds Dr. A. E. Magary, who went to Lafayette Avenue church, Brooklyn. Dr. Vale comes from a great ministry to a young and splendid church which has both insight and outlook.

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JONES.

been guilty of "improper, unseemly and immoral conduct" in his courtship of Mrs. Helen Hawley McCallum, his former secretary, whom he married last summer. It is stated also that the publisher in various other ways had sought to damage him as an individual and as a member of the clergy. Bishop Cannon enters a flat denial of all such accusations, and contends that Hearst is supposed to have told his associates that next to the fight against the world court the most important duty of the Hearst publications was the destruction of the influence of Bishop Cannon.

#### Tagore, Ill, Cancels American Engagements

Rabindranath Tagore, 69 year old poet and sage of India, who recently arrived in this country for a lecture tour, has developed a serious heart trouble and has been ordered by his physician to take a complete rest. It is announced that the poet will return to India as soon as he can safely make the journey.

#### H. W. Farrington, Hymn-Writer, Disabled by Serious Accident

Harry Webb Farrington, who has become widely known for his hymns, of which one is his prize hymn beginning "I know not how that Bethlehem's babe," suffered a spine fracture in the summer, and was removed from his home in Ocean

Grove, N. J., last month to the Methodist hospital, Brooklyn. The lower portion of his body is entirely paralyzed, but he is able to resume part of his literary work. He has an autobiographical novel coming from Macmillans next month entitled "From Kilts to Togs." The world peace commission has recently published a sheaf of Mr. Farrington's hymns, containing among others 15 new ones on world peace and the Holy Spirit.

#### "Mother" Jones Reported to Have Received Last Rites of Roman Church

The Catholic Citizen reports that "Mother" Jones, labor leader, who is lying at the point of death at her home near Washington, D. C., had been given the last rites of the Catholic church.

#### Catholic Congress Meets in Buffalo, N. Y.

The fifth Catholic congress, held under the auspices of the Episcopal church, is holding its sessions this week, Oct. 28-30, at Elmwood music hall, Buffalo, N. Y.

#### Chicago Forum Brings Noted Lecturers to Chicago

The Chicago forum, Fred Atkins Moore, director, has arranged a series of notable lectures for this sixth season. On Nov. 2 David Friday of New York will talk on "The Causes and Consequences of

the Business Depression"; Nov. 9, Kirby Page will discuss "The Titanic Upheaval in the Orient"; Nov. 16, Dr. James J. Walsh of New York on "Was Life Better in the Middle Ages?"; Nov. 23, Prof. Ferdinand Schevill of the U. of C. on "The U. S. of Europe"; Nov. 30, Dr. T. V. Smith of the U. of C. on "Can Science

## HOLY LAND

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#### BRITISH TABLE TALK

(Continued from page 1317)

They are part of the hazards inevitable to their task, and must be borne in the spirit of their Lord. . . .

#### And So Forth

Coordination on an immense scale of the transportation services in London has been promised by Mr. Morrison, the minister responsible. The capital will be £120,000,000. . . . The promenade concerts, which are one of the most remarkable facts in the musical life of Britain, came to an end last week. They have been packed night after night for weeks. The conductor, Sir Henry Wood, is a man of almost incredible vigor, and a great favorite with his people. I heard the Choral symphony last week when the B. B. C. national chorus did their most stupendous task marvelously. It should be stated that night by night these excellent concerts have been available for millions of hearers through the radio service. . . . The papers have printed many tributes to Lord Birkenhead; these have been generous, but not lacking in frankness. All agree that he was a matchless friend. His old rival and friend, Sir John Simon, adds his own testimony to the F. E. Smith who began his career with him at Wadham. . . . The Congregational union is at Southend; the Church congress in Newport, Wales; but at the hour of writing little has come through; more will be available next week. Both assemblies are dealing with the modern situation in the church, though from different angles. The Congregationalists are preparing for the coming centenary in 1931. . . . It is a hundred years ago since Edward Irving left the Presbyterian church, and the Catholic Apostolic church began.

EDWARD SHILLITO.

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Take the Place of Religion?" Other lecturers during the season will be Ernest R. Groves, Paul U. Kellogg, Roger Baldwin, Harry A. Overstreet, Jerome Davis, Sherwood Eddy, Norman Thomas, etc.

### Federal Council's Peace Program For Armistice Sunday

The commission on international justice and good will of the Federal council has prepared a pamphlet for the use of churches on Armistice Sunday, Nov. 9. Outlining the steps immediately ahead if peace is to prevail, the commission, in this pamphlet, presents a wealth of suggestions for the observance of Armistice week and Armistice day. Copies may be secured from the Federal council, 105 E. 22d st., New York, at 5 cents per copy; \$2.50 per 100.

### Bishop Griswold of Chicago Critically Ill

Bishop Sheldon M. Griswold of the Chicago diocese of the Episcopal church, who it was thought had fully recovered

## Special Correspondence from Cleveland

Cleveland, October 20.

IN THE death of Bishop William A. Leonard both Cleveland and the Episcopal church in Ohio lost a gentleman of the old school. His will, which was recently admitted to probate, proved to be most interesting. The

**Bishop's Estate** combined estate of the bishop and his wife it is expected will amount to about \$650,000 and most of this money will go to various enterprises of the diocese. Trinity cathedral will receive \$85,000, and Kenyon college \$35,000. Included in a long list of bequests is one of \$5000 to his coadjutor and successor, Warren Lincoln Rogers. For a bishop the new head of the diocese of Ohio enjoys two distinctions—he is a graduate of Union seminary, and in Detroit he made a reputation for himself as a popular preacher. It is expected that the change in leadership will bring with it some modification of policy. In the past both the discontinuance and the consolidation of parishes has been frowned upon, with the result that the city is dotted with small Episcopal congregations, most of them housed in antiquated wooden buildings. Several ecclesiastical mergers are overdue.

### Dan Bradley Still "Going Strong"

The first Sunday in October Dan Bradley celebrated the 25th anniversary of his coming to the pastorate of Pilgrim church. Over 500 people attended a banquet in his honor, which was addressed by the "honorary" mayor of the city, the chancellor of the Roman catholic diocese, Rabbi Brickner, and ex-president Thwing of Western Reserve university. The church gave Dr. Bradley a midwinter vacation and a purse of money with which to celebrate. Although well past 70 years of age, Dan Bradley is still "going strong." Much of his latter day success is due to the efficient work of the associate pastor of Pilgrim church, Walter H. Stark. While Dr. Bradley goes on his way loving and being loved, moving multitudes to merriment by his sparkling wit, and bring-

from his serious illness of last spring, has suffered a relapse and is critically ill at the Evanston hospital. Bishop Griswold is 69 years of age. His physician advises a period of complete rest.

### Catholic Priests Die in Air Crash

The mission plane, Marquette, which was sent to Alaska last summer to be used by Jesuit priests in visiting missions in the interior of Alaska, crashed on Oct. 12, resulting in the death of the pilot and two Catholic priests—Father Philip I. Delon, head of Jesuit missions in Alaska, and Father Walsh of the Kotzebue mission.

### Dr. Preston Bradley Begins 19th Year at Chicago People's Church

With this autumn Dr. Preston Bradley inaugurates his 19th year as minister at People's church, Chicago. All Dr. Bradley's services are broadcast, the cost being \$9,000 annually, this amount being raised each year from the listeners-in. Dr. Bradley spent the past summer in Iceland.

ing cheer to all within range of his personality, Walter Stark patiently and methodically carries on the work of a great institutional church. This combination of ripe age and youthful energy, spontaneous effervescence and patient plodding is hard to beat.

### Cleveland's Anti-Prohibition Crusade Raises Funds

To date the Crusaders have raised \$77,000 towards a Cleveland goal of \$200,000 to be used as an anti-prohibition war fund. The papers are printing the names of the donors, and the amounts—which are interesting reading at a time when unemployment is taxing the resources of every charitable organization in the city. One high-church Episcopal clergyman, E. G. Mapes of Christ church, and several prominent laymen of the same denomination are enrolled under the wet banner. Meanwhile the liberal-minded dry faces a terrible choice in the coming election. The democratic nominee for the U. S. senate, Robert J. Bulkley, is an out-and-out wet but an engaging personality with some liberal principles, while the republican candidate, Senator Roscoe C. McCulloch, is both a dry and a Presbyterian, but, as one minister put it, "is all-wet on every economic issue." Whichever way a man votes, he denies some of his principles.

### And So Forth

This fall Paul H. Chapman has come from the Staten Island Unitarian church to assist Dilworth Lupton in Cleveland's one and only Unitarian congregation, which has grown to 1200 members and is now one of the strongest organizations in that body. Mr. Chapman's particular responsibility will be for the work of the young people. . . . On a recent Sunday the editor of *The Christian Century* occupied the pulpit of the Epworth-Euclid church for both services. In the evening a surprising number of ministers were in the congregation, and they seemed well satisfied with the message which greeted their ears.

JOHN R. SCOTTFORD.

## Toward a Renewal of Devotional Living—

(Here is one page, actual size, from THE DAILY ALTAR)

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THE DAILY ALTAR

Nineteenth Week

### Monday

Theme for the Day—*The Joy of Living.*

Joy is not alone a blessing and a gift, it is also a duty and a virtue. Some lives are so ordered with good health, or inspiring circumstances, or successful achievements that joy springs up spontaneously. Other lives must find joy, if at all, in spite of illness or dull surroundings or unhopeful defeats. Yet through prayer and unselfishness and the presence of Christ, the least favored life may be kept in touch with the sources of joy and respond to them with praise and thankfulness.

Scripture—There is nothing better than that a man should rejoice in his works.—*Ecc. 3:22.*

As a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.—*Psal. 19:5.*

Whoever wakens on a day,  
Happy to know and be,  
To enjoy the air, to love his kind,  
To labor, to be free—  
Already his enraptured soul  
Lives in eternity.

—BLISS CARMEN,  
("The Twelfth Night Star.")

Prayer—Gracious God, Thou art the source of life. The beautiful world is Thy handiwork, and all the universe is the work of Thy fingers. We rejoice in life, because it is Thy gift, and we thank Thee for all the blessings by which it is sustained. May we find each day some fresh cause of satisfaction. Save us from yielding to the spirit of gloom, dissatisfaction or ill-will. Help us to be obedient to the good and wholesome laws of life, and thus may we be at peace with all the world and with Thee. Pardon our unthankfulness, and lead us into more fruitful living and deeper gratitude. For Thy name's sake.—*Amen.*

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